

DHYANA BUDDHISM IN CHINA

ITS HISTORY AND TEACHING

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With A Foreword By

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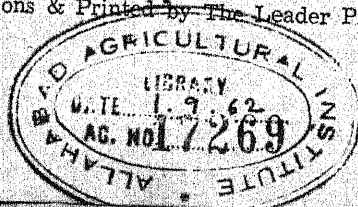
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Dedicated To My Gurudeva

H. H. Shri Swami Sivananda

On the occasion of his seventy-fourth birthday at
Yoga-Vedanta Forest University
Rishikesh, Himalayas, India

September 8th 1960



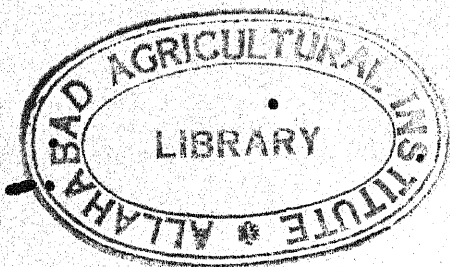
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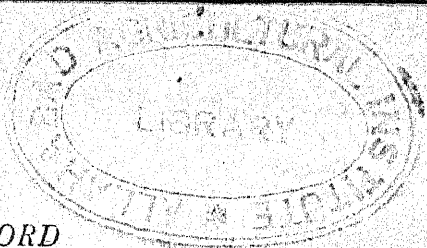
SRI SWAMI SIVANANADA

Born on the 8th September, 1857, in the illustrious family of Sage Appayya Deekshita and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and innate feeling of unity with all mankind. Though born in an orthodox family, Swamiji was broad-minded and catholic, pious and devout.

His passion for service drew him to the medical career; and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health Journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind, renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jeevanmukta.

In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1948 the Yoga Vedanta Forest University was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 he undertook a lighting tour of India. In 1953 he convened the World Parliament of Religions. He is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme and grow spiritually to be immortal and eternally peaceful and blissful.



FOREWORD

In a world distraught with ideological conflicts, doctrinaire materialism and swamping of individual liberty by monolithic party apparatuses to uphold the omnipotence of the state, it is indeed heartening to note the sincere and humble efforts of a few individuals here and there, in the field of propagating spiritual values and promoting mutual understanding among the peoples and the nations of the world.

Dr. Chou Hsiang-Kuang, who is already the author of some excellent works on the Chinese philosophical lore, deserves the appreciation and congratulation of the public for having given them another authoritative work on a very fascinating subject, which has lately been holding the attention of the new generation in Western Europe and America, namely, Dhyana (otherwise called Zen) Buddhism.

It is a great irony of history that the relationship between the two largest nations of the world, which had contributed to the growth of each other's culture in different degrees in the past, should come under the dismal cloud of suspicion, animosity and tension, at a time when there is so much need in this world for a relaxation of cold war and alleviating of the pernicious disease of hatred and distrust, of aggression and deceit.

Since the early centuries of the Christian era, India and China had exchanged scholars and emissaries of spiritual tradition for hundreds of years. Seekers of truth from China had continually traversed the vast stretches of land and oceans to come to Indian universities and imbibe the spirit of that great religion of universal compassion and amity, Buddhism, to carry back to their country and disseminate there its precious lore, and, likewise, many an Indian scholar and saintly personality had travelled to China to offer to the people there the cream of their learn-

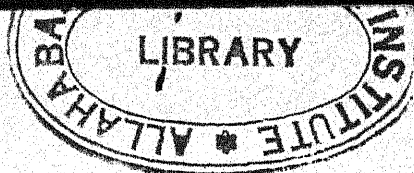
ing and spiritual experience, and, while adopting that region as their own home and its people as their kith and kin, they left an indelible impress in the fabric of Chinese thought.

Though now working outside his own homeland, Dr. Chou is among few of those who strive to preserve the spiritual and cultural link of these two countries, through disseminating the precious elements in the religious and philosophical systems of ancient China. For this he is doubly competent, not only because he is a scholar of the Chinese literature in his own right, but is one of those rare emigrants who have deeply imbibed the spirit of Indian tradition and he is held in warm affection by the people of this country for his great love of India and the Hindu religion in its essential purity.

As a professor of Chinese studies in the Allahabad University, while it is his normal task to interpret the Chinese literature to Indian students, it will not be totally out of context to say that in his own way he has been following in the footsteps of his great predecessors like Hsuan-Tsang and Fa-Hsien—primarily as a spiritual seeker.

It was a great Indian, Bodhidharma, who introduced Dhyana Buddhism in China early in the sixth century A. D. His **Lankavatara Sutra** is one of the immortal scriptures ranking among the foremost in the philosophical literature of the world. Mystic and enigmatic in character, and revolutionary in spiritual perspective, Dhyana Buddhism has undoubtedly exerted a great influence on the moulding of the Chinese and also the Japanese thought, and, to some extent, left an impress on the characters of the people.

Though Indian in origin, the Dhyana school, as such, is unfortunately not so well known in this country, except perhaps among the very small, scattered minority of Buddhists and other scholars, but the principles enunciated by it do not altogether produce a strange symphony to the Hindu ear, in some respects, for Dhyana Buddhism was indeed an offspring of the ancient spiritual culture of this land. Its echo could easily be traced in the **Urvadhuta Gita**



and many of the Vedantic postulations in general, though of course it has been and is regarded as a heterodox doctrine by the Hindu orthodoxy, insofar as it does not conform to their doctrinaire religious belief.

Sometimes how positivistic some of the approaches in the Dhyana school could be is traceable in a saying of Mahakasyapa, a direct disciple of the Buddha who was supposed to have originally taught the doctrine to the former, and also it sounds strangely in tune with the teaching of the Hindu seer, Dattatreya, Mahakasyapa said: "Pure and immaculate is the nature of all sentient things. From the very beginning there is no birth, no death. This body, this mind, phantom creations they are, and in phantom creations there are neither sins nor merits."

As is the case with the Vedanta, only a few could truly imbibe the spirit of the Dhyana doctrine and exemplify its spiritual grandeur in practical life. It is only those who have completely mastered their lower nature and purified their hearts through the practice of virtues, that can fructify their meditation on the abstruse, mystic Dhyana principles and be their true practitioners'. Dhyana demands an extraordinary inner strength, a gigantic will, and absolute self-discipline. Of course, it is needless to say that just because some bohemians or beatniks think themselves to be intellectually Zen Buddhists by superficially hugging some of its doctrines, it does not qualify themselves so.

When the Dhyana school was founded in China by Bodhidharma, he intended it to serve as a special spiritual bequeathal by the teacher to the disciple who has already prepared himself for the reception of this divine transmission,—as something directly based on any scripture or upon the words of any saint or prophet outside its purview, but imbibable only through deep inquiry into the nature of one's own inner mind, the soul within.

The following teaching of Bodhidharma to one of his two principal disciples, who had done so much to foster the gospel of their master, Hui K'o, is true for all times to

come: "I believe that all living beings possess the same truth. As they are obstructed by external objects, I ask them to give up falsehood and return to reality." Bodhidharma enjoined upon the followers of Dhyana Buddhism that a practitioner should endure all hardships and think that owing to his previous Karma he is suffering the consequences; that he should be content with his lot, be it sorrow or happiness, lose or gain; that he should not hanker after anything; and that he should act in accordance with the Dharma that is natural truth and, therefore, pure.

Dr. Chou has divided this book into seven chapters, beginning with introductory notes on the birth of Dhyana Buddhism in China and its history and teachings, and then he goes on to describe the process of Dhyana for attaining the Buddhahood by understanding the nature of the mind, the life-stories and the teachings of the sages of the patriarchal Dhyana, the five lines of transmission of the subsequent Dhyana teachers, the other masters who did not actually belong to the Dhyana school but are associated with it, and the phases of Dhyana Buddhism in the Sung, the Yuan, the Ming, and the Ch'ing dynasties.

Dr. Chou has done a very commendable work. He has enriched the spiritual literature that are being produced in this country. May his efforts in interpreting the Chinese religious thought, through an unbiased mind which is characteristic of a spiritual seeker that the professor himself is, be crowned with the highest success.

Sivanandanagar,
Rishikesh, May 1, 1960

SWAMI SIVANANDA

AUTHOR'S NOTE

The note goes out, I must make a thousand salutations and prostrations before my Gurudeva Shri Swami Sivananda, through whose blessings, I have had a glimpse of the spiritual world, on the mid-night of the 3rd of August, 1959. After this incident I feel that I am able to understand the true meaning of Buddhist canons. Moreover, I am firmly convinced that the universe and the enlightened person as one. There is no remainder in the mathematics of infinity. All life is one; all life is a manifestation of the truth of Dhyana. In short, life is the basis of all things; apart from it nothing can stand. A God or Enlightened One not in the world is a false God, and a world not in God is unreal. Base on this principle, I have written this small book in the hope that it will serve as a sort of introduction to Dhyana Buddhism and let the common people to understand that Dhyana is not as a higher affirmation, Dhyana can be approached, Dhyana is within our ordinary everyday life, and then the object of my writing is attained.

This book contains seven chapters which collected here originally written in the series of lectures on the subject of Dhyana Buddhism in China, delivered at the Theosophical Society, Universal Renaissance Club, Orientation Training Centre for B. D. C. Members, and Bharat Sewak Samaj, Allahabad, etc.

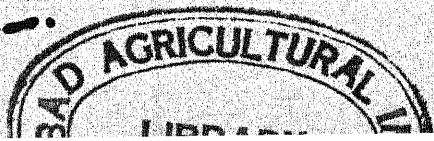
In completing this book, I am deeply indebted to my teachers—the late Abbot Tai Hsu and Upasaka Kung Yun-pai; to both of them, I owe my early training in Buddhist doctrine.

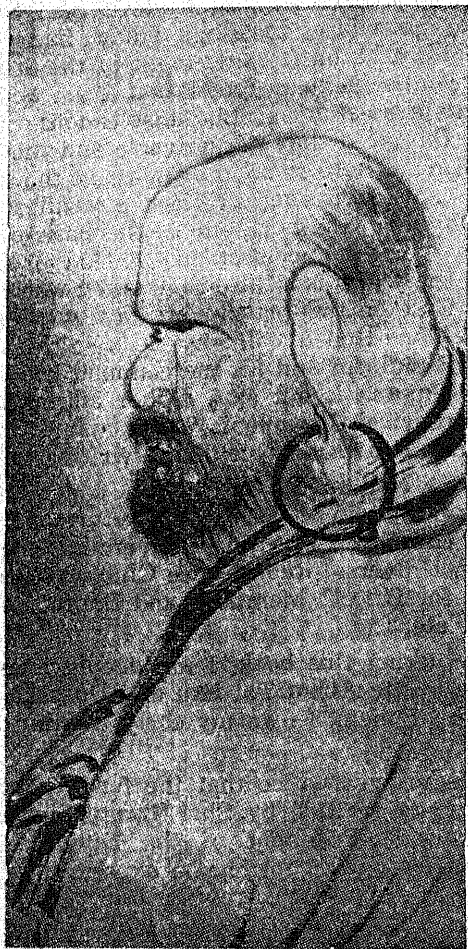
The reader will notice that the foreword to this book has kindly been written by Shri Swami Sivananda Maharaj, the Founder-President of the Divine Life Society, India. It is impossible for me to express my gratitude to him in any adequate measure.

I have also to thank Sri N. G. Patwardhan whose suggestions and co-operation I value much.

Ma-Tsu Dhyana Hall,
Allahabad, U. P., India.
May 4th 1960.

CHOU HSIANG-KUANG

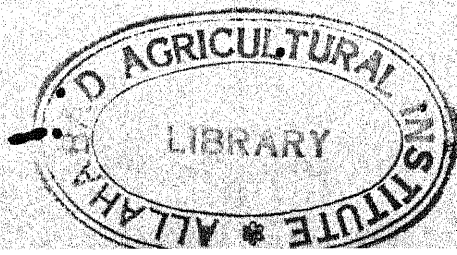


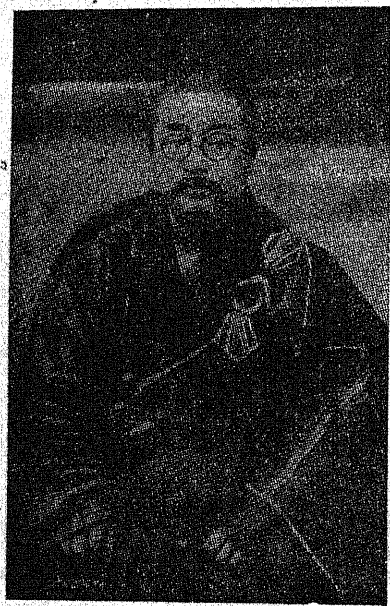


**Bodhidharma, the Founder of the Dhyana
School of Buddhism in China.**



The Diamond-undecaying Body of the Sixth Patriarch Hui-neng which is still preserved in the Nan Hwa Monastery at Tsao Hsi in the north of Kwangtung province since the T'ang dynasty.





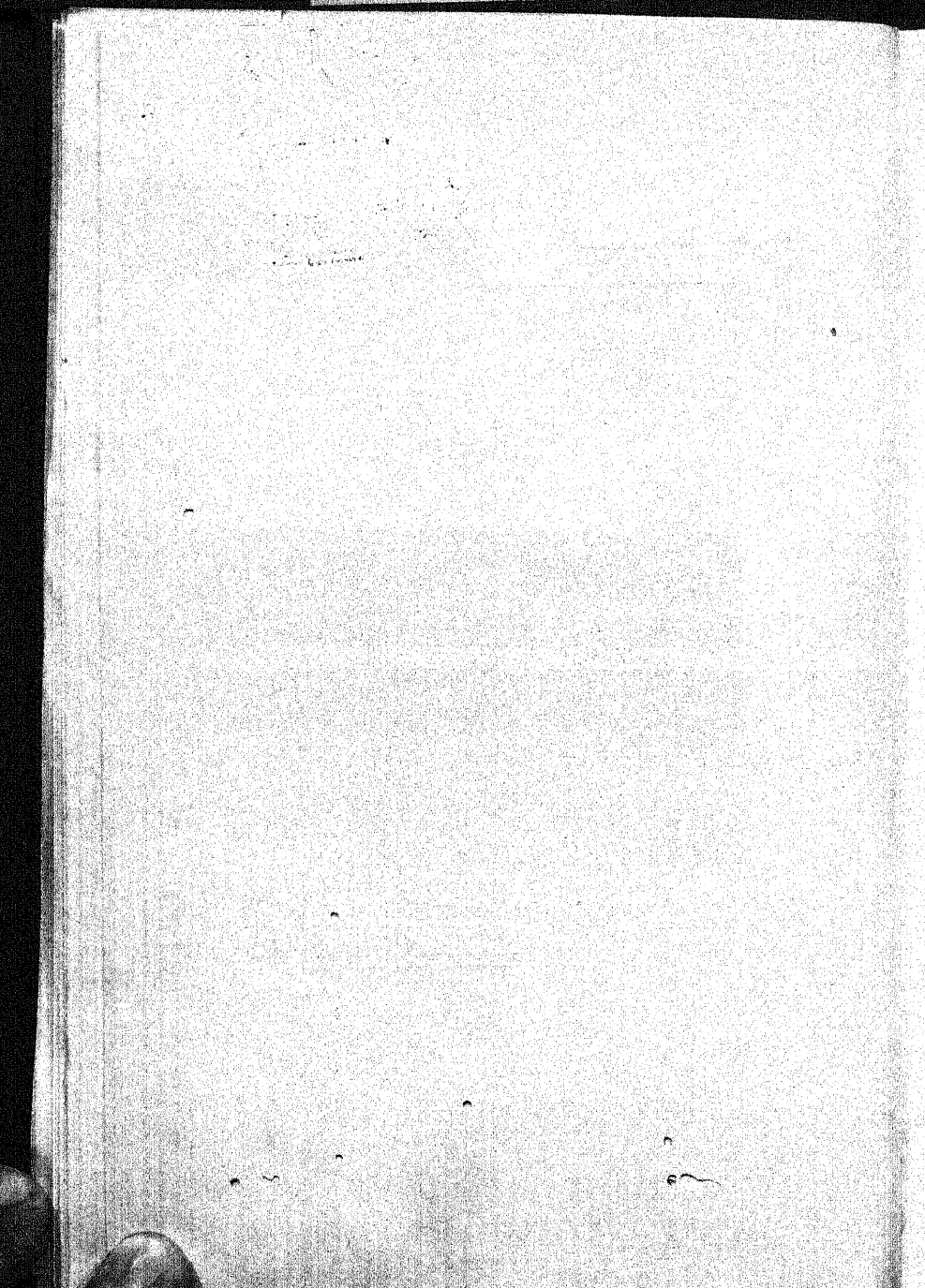
The Ven. Tai Hsu (1890-1947 A.D.)





Dhyana Master Hsu Yun
(1840-1959 A.D.)







**His Holiness Shri Swami Sivananda and the Author
photographed at Yoga-Vedanta Forest University,
Rishikesh, Himalayas, India, on August 1st 1959.**



The Author and his Family (1959)



CHAPTER I

INTRODUCTION

Buddhism is both a religion and a philosophy, built up round the doctrine of Gotama, the Buddha. Dhyana Buddhism is a school of Mahayana Buddhism, first found in China. This School was known as Dhyana Buddhism, pronounced Ch'an in Chinese and Zen in Japanese which means immediate insight into the nature of reality. It climbs, with empty hands, from the level of "usual life" to the heights of spiritual enlightenment. It is at once the knower and the know. It is also the factor which unites the two in one. Unity with one may only be achieved by passing through the variety of the many. Through Ignorance to Enlightenment, through life in its infinite aspects to the Source of life is the way of Dhyana. It is at once a way of approach and a way of rejection. "Among men reject none; among things reject nothing. This is called comprehensive intelligence."

1. Dhyana Buddhism Found Fertile Ground In China

Chinese Buddhism was predominantly Mahayana, and, it found a fertile ground in both Confucianism and Taoism. Confucianists appreciated Buddha's ethics, and Taoists understood the ultimate goal of Buddhism. Moreover, the teachings of Confucius and Lao-tze were wider than the principles of Dharmaparyaya of Five Vehicles of Buddhism. Sakyamuni Buddha was holding the idea of pity and compassion while Confucius laid emphasis on the idea of fellow-feeling and righteousness. Lao-tze who refuted the teachings of fellow-feeling and righteousness, preached his ideas of quiescence and non-activity which were admired by the followers of various schools of Buddhism. The Four Notes, Eight Virtues, Nine Things for Thoughtful Consideration of

Note: Enlightenment includes an insight into the nature of self. It is a liberation of the mind from deception regarding self.

the Confusian School are more compact than the Five Commandments and the Ten Good Actions laid down by Buddhism. The Four Noble Truths of Sravakas and the Twelve Nidanas or Pratyeka-Buddhas realms lay emphasis on **Chih-Kuan**. (Chih or cessation is the silencing or putting to rest of one's active thoughts. Kuan or contemplation is a more positive technique of observing and examining the nature of things.) The chapter of **Chih-Chih** (the point where to rest being known) of the book of **Great Learning** is similar to the idea of **Chih-Kuan**. The Confucian School advocated "the fast of mind and sitting in forgetfulness" while Lao-tze's idea was to teach the people how to go back to Nature.

Although they were not so reputed as enlightened ones but their stage of attainment was higher. When Confucius was standing on the top of Tai mountain, he saw horses in Wu-men, and his disciple Kung Ya Chang knew the bird's language. When Lao-tze was walking on the road, a tiger came and he did not run away. Lao-tze never came out of his house, but he knew everything that was happening in the world. Therefore this vision was of the highest stage. The methods of Six Paramitas of Vehicle of Bodhisattvas are incorporated in the **Four Books, Five Classics** and **Tao Te Ching**. In China we have everything about the cultivation of spirit. We only want the method of transmission from mind to mind with the use of written canons which were laid down by Dhyana School of Buddhism.

Besides, Confucius and Lao-tze prepared the ground for inviting Mahayana Buddhism and the idea of Sudden-Enlightenment also existing and prevailed before Bodhidharma came to China in the sixth century A. D. For instance, there was a famous dialogue between Buddhahadra and Tao-sheng (360-434 A. D.). Buddhahadra asked Tao-sheng :

"Which Buddhist Sutra are you preaching ?"

"Mahaprajnaparamita Sutra."

"What is difference between the material and the immaterial?"

"When a lot of the smallest aggregation of atoms is gathered, it is called the material, but when the atom has not its own nature, it is called the immaterial."

"Before a lot of the smallest aggregation of atoms had gathered, what were these called?"

Tao-sheng could not answer it. Buddhahadra again asked Tao-sheng:

"What other Sutra do you want to preach?"

"The Mahaparinirvana Sutra."

"What is the meaning of Nirvana?"

"**Ni** means not-birth and **Van** means not subject to annihilation." Therefore neither birth nor annihilation means Nirvana."

"Is this Buddha's Nirvana? Is that Dharma Master's Nirvana?"

"Are there two meanings of Nirvana?" My idea about the meaning of Nirvana is this; I don't know what is your idea about Nirvana?"

Thereafter Buddhahadra lifted up his Ju Yi (a ceremonial emblem made of jade) and said to Tao-sheng:

"Do you see it?"

"Yes."

"What have you seen?"

"I did see a Ju Yi in your hand."

Buddhahadra threw his Ju Yi on the ground and again said to Tao-sheng:

"What do you see now?"

"I saw a Ju Yi dropping down from your hand."

"Your views and opinions are just like those of a lay man, and how your name became so popular?" said Buddhahadra angrily. He put off his robe and went away. The disciples of Tao-sheng became very doubtful and followed Buddhahadra and asked: "Our teacher explained to us the

meanings of the material and the immaterial. That seems to be incorrect to you. May we ask what is your idea about it ?”

“You all should not say that your teachers’ explanations are incorrect. Your teachers’ explanations of the material and immaterial are based on the Buddhaphala (the state of Buddhahood) and not on the cause of Buddhaphala.”

“What is the real meaning of material and immaterial in the cause of Buddhaphala ?”

“If there is one atom empty then all other atoms are empty. As all other atoms are empty, therefore the one atom is empty. In the space of the one atom there are no other atoms, and in the space of all atoms there is not one atom,” answered Buddhahadra.

Tao-sheng’s thesis on **Sudden Enlightenment for Achieving Buddhahood** regarding tranquil enlightenment as an exquisite mystery, one which does not allow gradual attainment. Step by step teaching is for the foolishly ignorant, but one indivisible enlightenment gets the true idea.

Tao-sheng’s another **Thesis of Making Clear the Buddha Nature in Every Man** is lost, but Hsien Lin-yun refers to it in his **Enquiry into the Ultimate**: “The real quality of things is the ‘original mind’ in all living beings. This original is known as ‘the intrinsic nature’ or as it is sometimes put ‘the Buddha Nature’; to have a vision of the real quality of all things is equivalent to being enlightened in one’s mind and getting a vision of one’s nature.”

Hui-yuan (334-416 A.D.) also said: “The nature of the ultimate is changelessness, and the principal way for achieving Buddhahood is depending upon comprehension and awakening.” It seems quite clear that Seng-chao (384-414 A.D.)’s **Thesis of Discussion on Nirvana being Namelessness**, maintained the same idea as Hui-yuan’s. Seng-chao said: “It cannot be obtained through name and form, it cannot be understood by consciousness.” This shows that if we want to understand the truth of Tao, we should give up the words

of canons which are mere 'trap' and then fish are caught. Only then can one begin to talk about the truth of Tao, the comprehending of which results in the immediate achievement of Buddhahood. The Dhyana school, as we shall see, follows the same idea in its deprecation of the written word and stress on intuitive understanding.

Priest Pao-chih who followed Dhyana doctrine and was highly respected by the emperor Wu of the Liang dynasty. It is said that the emperor asked: "Though I follow Buddhism but I don't know how to remove my pain, affliction and distress?"

Pao-chih answered: "Twelve."

He again asked: "How to make the mind calm and do spiritual practice?"

Pao-chih answered: "Prohibit your happiness."

He left a number of poems on the Dhyana approach to enlightenment of which the **Ten Poems of Mahayana** and the **Twelve Hymns of Twelve Hours** are well-known. Let me give you one of his poems below:—

Defilements exist owing to the activity of the mind,

*If a person who is mindlessness where can defilements stay
with him?*

Don't think of catching the various forms discriminately,

Naturally you will attain enlightenment at once."

Again said: "The great Tao (Truth of Dhyana) is always before us,

But you cannot see it though it is always before you."

It is no doubt that such ideas show the meaning of sudden enlightenment for achieving Buddhahood.

Another priest named Fu-hung, lived with Pao-chih at the same time. He used to preach Dhyana doctrines to the people daily. Liang Wu Ti had once received him at the palace where he gave a discourse. He was the author of a famous book entitled **Inscription of Ultimate Mind** and he



also made what was called a revolving scripture, a revolving stand with eight faces representing the eight directions, each containing a portion of the sacred canon. Though he did not belong to the school of Bodhidharma but his manner and attitude was in accordance with the School of Dhyana Buddhism later on. One of his Gathas states:

Every night I and Buddha sleep together, and embracing each other,

Every morning get up together;

If you want to know where is Buddha going ?

It is this voice of word."

Another gatha states:

"Empty-handed I go, and behold, the spade is in my hand;

I walk on foot, yet on the back of an ox am I riding.

When I pass over the bridge;

Lo, the water floweth not; it is the bridge that floweth."

Such an idea is quite contrary to our common knowledge but it has a deep meaning. Because he was showing his own condition of inner assurance which words cannot express.

What I have said in above are the causes of advance for the later School of Dhyana Buddhism established by Bodhidharma to high development.

2. The Fundamental Principles Of The Dhyana School

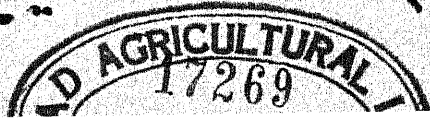
It has already been mentioned that the Dhyana School was established in China by Bodhidharma. It believed in direct enlightenment, disregarding ritual and canons and depending upon the inner light.

The successors of Bodhidharma were Hui-k'o, Seng-t'san, Tao-hsin, Hung-jan and Hui-neng who had been recognized as the Sixth Patriarch of the Dhyana School. Since then the Dhyana School has been divided into the Southern and Northern Sects, the former led by Hui-neng and the

latter by Sheng-hui who was a staunch advocate of the doctrine of "watching over the heart."

The Southern Sect of the Dhyana School became prominent later, producing the Nan-yueh and the Ch'ing-yuan schools; the former came to be led by Ma-tsu and the latter by Shih-t'ou. Ma-tsu was followed by Huei-hai from whom arose the two later sects; the Lin-chi and the Kuei-yang. From Shih-t'ou's school arose the three later sects: the Ts'ao-t'ung, the Yun-men and the Fa-yen. Each sect has got its own methods of initiation and teachings, but their fundamental principles are not so different from each other. So Lin-chi said: 'At bottom there was not anything much in Hwang Po's Buddhism.' I shall point out three important principles as follow:—

(1) **Emphasis on Self-dependence rather than another's strength:** Bodhidharma the father of Dhyana Buddhism in China who had not made the long journey to involve himself in academic discussion nor to carry favor among the famous. His teaching is enlightenment of the heart and beholding Buddha-nature within oneself. It goes straight to the Ocean of Sarvajna (Ocean of Buddha-wisdom). It is quite clear that the Dhyana School does not depend on anything and it will not take assistance either from Budha, or from Dharma, or from Sangha for attainment of Buddhahood. Because this is a matter of revealing your own Buddha-nature, it was ready made originally. No one can give you and no one can take from you. From ancient patriarchs up-to-date, and in the **Twelve Division of the Tripitaka**, never spoke a single word about it. • The **Vimalakirti Nirdeśa Sutra** states: "The Norm has no analogy, since it is not a relative term." The Sixth Patriarch Hui-neng also said: "Within yourself you can see Buddha, which is the manifestation of the essence of mind, is not to be sought from without; know your own heart by yourself, see your own inner nature by yourself, ignorance is living being and enlightenment is Buddha; if you say you take refuge in Buddha, do you know where He is? Hereafter, let the Enlightened One be our teacher." The Dhyana Master



Hsuan-an said: "This gate is beyond the Vairocana Stately World, and much superior on the convenient gate leading into truth by Sakyamuni. From this very moment to the future, it would not allow you to have a sight-perception on a single thing." There is a Kun-an* showing the idea that we must depend on ourselves and renounce another's strength.

Once when the Dhyana Master Ma-tsu was to commence lessons in the Dharma-hall, he kept quiet and silence for a little while. At this moment the Dhyana Master Pai-chang took away the mat lying in front while Ma-tsu also descended from the upper seat to the hall. Such an incident happened. It is indeed due to this that the teacher had this pupil. All the protests and thoughts; all the advices and words, were gathered in the centre of wordlessness. Yet such an another's strength embraced the self strength, where you could find out?

Chih-hui was asked by a monk: "How to walk on this smooth road?"

Chih-hui answered: "If I point out, you will wander here and there."

It is quite clear that no one can describe the condition of enlightenment to another. To perceive it one must achieve it by himself.

(2) **Emphasis on Practice rather than Knowledge:** The doctrine of Dhyana Buddhism came down to the present time in a direct line, generation after generation. Although it is transmitted directly, it has nothing to do with "teaching and learning." Therefore, when Bodhidharma came from India, he simply declared, "Directly pointing to one's own soul, my doctrine is unique, and is not hampered by the canonical teachings; it is the absolute transmission of the 'Seal of Buddha Heart.' The great truth of Dhyana Buddhism has nothing to do with letters, words or Sutras.

* A problem given to a Dhyana student for solution.

It only asks you to grasp the point directly and therein to find your peaceful abode. There is a Kun-an mentioned in our Dhyana Buddhist records which shares such an idea:

Shen-chen saw his fellow-student reading Sutra while a bee was creeping over the paper-window. Thereupon Shen-chen said: "The world is so vast, don't like to creep there but want to study the writings of the ancients; I don't think there would be a date for him to enlighten?" His fellow-student, therefore requested Shen-chen to preach Buddha-dharma and he then obtained a place of entrance for enlightenment.

This shows that if we want to find out the truth of Dhyana Buddhism, we shall never achieve it, because the truth is not in the book. We should emphasise on practical rather than on theoretical. The Dhyana Master Yi-chung also said: "If you constant by seek an interpretation of sentences, it is like your looking towards your native place from far far away." So we shall have to find out some other way to achieve Buddha-fruits. The following Kun-an has given the answer to it:

A monk was asked by the Dhyana Master Chao-chow: "How many volumes of Sutra you could read in a day?"

Monk answered: "Some time I could read seven or eight volumes, some time I could read sutras covering ten volumes."

Chao-chow said: "You, Acharya, you don't know how to read sutras."

Monk said: "How many volumes of sutras you could read in a day."

Chao-chow said: "I only read one word in a day."

What Chao-chow said about his daily reading of one word which did not mean the word in the canon but reading your original nature in the words of Hsin 'essence of mind.' Therefore there is a method of attainment of enlightenment by meditating the wordlessness in the Dhyana

School. It is recognized as a path for seeking the great truth of Dhyana Buddhism. In short, the great truth of Dhyana Buddhism can be attained only by those who have fulfilled the conditions for its reception. A teacher may point the way or help to guide a pupil, but the work, like the accomplishment, is the pupil's.

(3) **Emphasis on Surpassing the Sagehood rather than on Dwelling in It:** The enlightened person in the Dhyana School himself knows that he is enlightened but he will not go away from this world and he will live in this world to do the service for the improvement and welfare of living beings and make great contribution to human society.

The Dhvana Master Huang-po who was on sight-seeing tour at Tien-tai met a monk on the way. They seemed to be old friends and had an amusing conversation. As they were proceeding they saw a stream in flood. Huang-po took off his bamboo hat and made his stick stand up there. The monk crossed over the stream and looked back to Huang-po and said: "Come on, come on." Huang-po said: "Oh, you are a person having no regard for others. Had I known this earlier, I would have cut off your shin bone."

The monk said with admiration: "He is one who obeys the Mahayana Doctrine of Buddha, indeed!"

One who has attained a perfect enlightenment will understand that he and all living beings are one. He cannot remain aloof and see others suffering in life. Therefore they have to surpass from their sagehood and again fall to the lay manhood to save mankind from this world. At this time the enlightened one who enters to the Rupadhatu will not be deluded by it; when he enters the Sabdadhatu he not be deluded by it; when he enters the Gandhadhatu (region) he will not be deluded by it; when he enters the Rasadhatu he will not be deluded by it; when he enters the Sparsadhatu he will not be deluded by it and when he enters the Dharmadjatu he will not be deluded by it too." (see **Records of the Sayings of Lin-chi**)

The layman remains in the layman's region due to his delusion; later on due to his wisdom he enters the sagehood from the layman's life; and now he again enters the laymanhood from the sagehood due to his compassion and fellow-feeling. At the time of delusion he who is turned by desires will not be turned by desires at the time of awakening and when he enters to the time of compassion, he will turn himself to the ultimate; to attain the ultimate is to attain the truth of Dhyana.

3. The Methods of Initiation of the Dhyana School

Whether the altruism of the teacher or the self-awakening of the taught, the Dhyana Masters do not like to create many words and sentences for the people. The truth of Dhyana is not dependent on explanation, for an explanation is waste of time and energy and is never to the point; all that you get out of it is a misunderstanding and a twisted view of the thing. Therefore, the Dhyana Masters do not like to speak out what the truth of Dhyana is. Actually speaking the essence of mind is neither heart, nor Buddha, nor a thing. (see **Records of the Sayings of Nan-ch'uan**) The Dhyana Master Huai-jan also said: "To speak about it by likening it to anything would not hit the mark." Their methods of initiation are certainly different from our teaching sects. I shall divide this sub-chapter into two points given below:—

(1) **Prefer the Method of Utilization of Living Words to Stagnation.** The truth of Dhyana is beyond expression. If the truth of Dhyana can be spoken out it is not the invariable truth. The Knower will not speak out and the Speaker will not know it. If we have any idea of discrimination, it will be different, like the distance between the sky and the earth. When the Dhyana Master wishes you to taste the sweetness of sugar, he will put the required article into your mouth and no further words are said. When they have to speak about the truth of Dhyana, they will use actual things to convey the undescribed Truth. Some time raise their hands, some time they throw away their dusters on the ground, some time they talk about their trips or carry waters

etc., "A partridge calls on the tree but his intention is towards to the field of hemp." 'If such words here but their ideas at another place is called living words. The outsider of the door heard it, the living words would be explained as stagnant words. So Tan Che-heng said: "If Wan Sung-hsiu understands, the stagnant words will become living words, otherwise the living words will become stagnant words." (see the *Record of Leisure*)

Tung-shan Shou-ch'u who called on the Dhyana Master Yun-men for instruction while the latter asked: "Where do you part?"

Tung-shan answered: "Cha-tu."

Yun-men asked: "Where you have passed your summer?"

Tung-shan answered: "I passed this summer at Pao En Temple in Hunan."

Yun-men asked: "When did you leave there?"

Tung-shan said: "On the 25th of August."

Yun-men said: "I shall give you three strokes with the stick; go to the meditation hall." Tung-shan went to ask Yun-men at the latter's room at night and said: "Where was my fault?" Yun-men answered: "You, the food-bag, you go to Human and Kiangsi like this?"

The followers of the Dhyana School always use the phrase 'this side' to indicate the meaning of layman and the words of 'that side' as sainthood. For example, Dhyana Master Nan-ch'uan once said that it has gone to that side and back to this side for practice. We therefore come to know that going from layman to sainthood is called by the phrase 'go to that side'; and from sainthood back to the layman is termed as "go to this side." The Dhyana Master Yun-men asked Tung-shan about his journey here and there, it was not really that the former wanted to know the fact but his intention was to inquire whether Tung-shan understood the stage of sainthood? Who knows that Tung-shan did not understand it and therefore their dialogue was

simple as common conversation; due to this reason, Yun-men called him as the man of food-bag.

One day the Dhyana Master Chin-shun of Changsha returned from sauntering the mountain while the chief Abbot asked him: "Where from are you coming and where to going?"

Chin-shun said: "I have come back from a saunter of mountain."

Chief Abbot: "Where do you want to go?"

Chin-shun: "I went there by the path of fragrant plants first; and returned here by casting the road where flowers were falling."

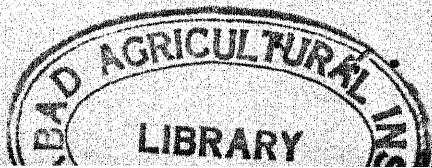
Did the Chief Abbot not know that Chin-shun returned from a saunter of mountain? But he still intentionally asked Chin-shun where was he coming from and where was he going. Chin-shun understood the Abbot's idea and so he answered: "I went there by the path of fragrant plants and returned here by casting the road where flowers were falling."

As a matter of fact the followers of the Dhyana School always used the words "fall into plants" for going from the sainthood into layman; and the case of Entering to the sainthood was termed as "going up to the solitary peak." The answer of Chin-shun showing that he has entered the sainthood and came out from sainthood to the layman's world. Such answers are neither against the world law nor away from Buddha-dharma. How nice were they.

Besides the method of dialogue, some Dhyana Masters used a certain action to cut off peoples' wandering thought and make them suddenly enlightened. The following is a popular example:

Dhyana Master Pai-chang went out one day attending his teacher Ma-tsu, when they saw a flock of wild geese flying. Ma-tsu said:

"What are they?"



"They are wild geese, Sir."

"Whither are they flying?"

"They have flown away."

Ma-tsu, abruptly taking hold of Pai-chang's nose, gave it a twist. Overcome with pain, Pai-chang cried out: "Oh, Oh."

Said Ma-tsu, "You say they have flown away, but all the same they have been here from the very first."

This made Pai-chang's back wet with perspiration; he had enlightenment.

Pai-chang's two answers were connected with the external condition (the wild geese) while Ma-tsu wanted him to realize the essence of mind which do not fly away, so he abruptly took hold of Pai-chang's nose. At this very moment, Pai-chang's subjective and objective being merged into the absolute state.

(2) **Prefer the Method of Prescription of Purgative Medicine to Tonics:** The followers of the Dhyana Buddhism have independent energy displayed in studies. In other words, it is just like a person who attacks with a single weapon fearlessly. They neither turn to a corner nor create any road to go. For them there is absolutely no thoroughfare and no agreeable way. They arrive their destination without going, because if we talk of our destinations and go, it is a phrase of two ends. Here it is neither a single thing could be given, nor a single thing to be obtained. Therefore any dhyana Master who gives initiation to some one, he will not give anything but take out something from the taught. Dhyana Master to treat the people's diseases, only used purgative medicine but not tonic. Here is an example:

Dhyana Master Yu-lin said: "I have a prescription for curing mankind. It is this: rhubarb 4 ounces, 2 bowls of water. Boil strongly and take it at once." Again said: "it can be added by another 4 ounces and even the refuse of medicine should be swallowed."

Dhyana Master Yuan-wu said: "One who is standing on the solitary peak should be made to come down to the wild area; if one who is staying at wild field should be made to climb up the solitary peak." This means that if you are being impeded in the laity, will use the saintly medicines to make your laity Purge; if you are falling in the condition of sainthood, you will be given the laity medicine to make your sainthood vanish. But it remove the laity one thing and remove sainthood the other; to remove the laity and sainthood another third thing.

A monk asked Chao-chow to be instructed in the faith Dhyana Buddhism. Said the Master: "Have you had your congee, or not?"

"Yes, Master, I have," answered the monk.

Chao-chow immediately answered; "Go and get your bowls washed."

Chao-chow asked the monk whether he has taken congee or not which means whether the monk has entered to the stage of enlightenment or not? The monk answered that he took it which indicated that he had awakened. Chao-chow instructed him to wash bowls which means to remove his saintly idea and come back to the laity.

The above Kun-an shows that the Dhyana devotees should not be appended to the sainthood firmly otherwise it would become a deadly sea.

Chuan-tze said to Chia-shan: "It is necessary to have a hiding-place without leaving any trace, but you should not hide yourself in a trace-less place." The last sentence deals with a traceless place where you should not hide yourself, it asks you to vacate your original position—the position of sainthood which you have achieved.

The following Kun-an also gives the same idea :

Dhyana Master Pu-yuan was asked by Lo-hsuan: "Once upon a time, there was a man who reared a young live goose in a bottle. The young goose had grown up and

could not come out of it. Reversed Master, how can we get the goose out without hurting the goose or breaking the bottle?"

Whence Pu-yuan shouting his name: "Lo Hsuan Ta Fu (an official title of the T'ang dynasty)."

"Yes," replied Lo.

Thereupon Pu-yuan said: "There—it is out."

Yin-tien was asked by a monk: "What is your Buddha-nature, Reverend Master?"

Yin-tien: "What is it that you call Buddha-nature?"

Monk: "If you say like this you have no Buddha-nature."

Yin-tien: "If you speak so, I am happy, I am happy."

We can deduce from this Kun-an that religious joy in the laity condition after you come out from sainthood is far deeper than appended in the sainthood condition.

When you are awakened in the condition of sainthood, you still have the idea of the knower, knowledge and the knowable. If you want a condition of perfect awareness, you have to come back to the laity stage and make your knowledge and the knowable become one. This is a final stage of the Zen Buddhism, but this does not mean we are then merely to dwell forever in it. Because the Buddhas not only possess Great Wisdom but also Great Pity. This means that having achieved Great Wisdom, do not dwell in the cycle of life and death; but having achieved Great Pity, they therefore also do not dwell in Enlightenment.

CHAPTER II

THE DHYANA FOR BECOMING BUDDHA BY UNDERSTANDING THE MIND

1. The Origin Of The Dhyana School

The Dhyana School has for over a thousand years been one of the most popular schools in China and has played a great part in the development of Chinese philosophy and art, as well as giving a peculiar impression of the psychology of the Chinese people.

The Chinese claim that the school originated in the following way, though the story is not recorded in any known Chinese text or even Pali or Sanskrit. This, however, is in keeping with the claim that Dhyana School whose teachings were handed down orally or by silent understanding between teacher and pupil and not committed to writing.

Sakyamuni Buddha who had been forced to modify his doctrines to suit the capacity of his disciples, once picked up a flower and held it up for the assembly of monks to see. One of them, Mahakasyapa, responded to this gesture with a smile, indicating that he alone understood the profound truth it signified. After this, when the others had retired the Buddha called this disciple to him, and said: "I have here a True Dharma, a wonderful way leading to Nirvana. This is the reality which is not seen, a very subtle form of the Dharma. I now give it to you for safe keeping; guard it well." A Gatha uttered by Buddha in the presence of Mahakasyapa runs as follows:—

"The Dharma is ultimately no Dharma;

The Dharma which is no-Dharma, is also a Dharma :

As I now hand this 'no-Dharma' over to thee,

What we call the Dharma, where, after all, is the Dharma ?”

Mahakasyapa then uttered a Gatha to match with the above.

*“Pure and immaculate is the nature of all sentient things;
From the very beginning there is no birth, no death;
This body, this mind—a phantom creation it is;
And in phantom transformation there are neither sins nor merits.*

From Mahakasyapa, this knowledge was handed to Ananda, and this transmission is traditionally recorded to have taken place in the following manner :—

“Ananda asked Mahakasyapa : “What was it that you have received from Buddha besides the robe and the bowl ?”

Mahakasyapa called : “O, Ananda.”

“Yes” replied Ananda.

Thereupon Mahakasyapa said : “Will you take down the flag-pole at the gate ?”

On receiving this command, a spiritual illumination came over the mind of Ananda, and the “Seal of Buddha Heart” was handed over by Mahakasyapa to this favourite pupil.

The Dhyana School acknowledges the following twenty-eight patriarchs after Buddha who successfully transmitted the “Seal of Buddha Heart” down to Bodhidharma, who also became the first patriarch of the school in China. The twenty-eight patriarchs are listed below :—

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|-----------------|------------------|-----------------|
| 1. Mahakasyapa; | 2. Ananda; | 3. Sanavasa; |
| 4. Upagupta; | 5. Dhrtaka; | 6. Micchaka; |
| 7. Vasumitra; | 8. Buddhananda; | 9. Buddhamitra; |
| 10. Parsva; | 11. Punyayasha; | 12. Asvaghosha; |
| 13. Kapimāla; | 14. Nagarjuna; | 15. Kanadeva; |
| 16. Rahurata; | 17. Sanghananda; | 18. Kayasata; |
| 19. Kumāra; | 20. Jnayata; | 21. Vasubandhu; |

- | | | |
|------------------|-----------------|-----------------|
| 22. Manura; | 23. Haklena; | 24. Simha; |
| 25. Bhagasita; | 26. Punyamitra; | 27. Prajnatarā; |
| 28. Bodhidharma. | | |

Among these, the most famous were Asvaghosa, (4th century B.C.), Nagarjuna (3rd century B.C.) and Vasubandhu (5th century A.D.), the 12th, 14th and 21st patriarchs respectively. Because his knowledge was intuitive and dependent not on scriptures but on an awakening of the mind, the method of transmission was that of silent understanding between one patriarch and the next. It is said that these Indian patriarchs kept the matter secret and continued to conform outwardly to the ordinary Buddhist traditions, until the time of Bodhidharma, who brought the teaching to China and openly taught the Chinese people. This shortly is the origin of the Dhyana Buddhism in China.

2. Bodhidharma And Hui K'o

According to **A Continuation of Memoirs of Eminent Priests**, Bodhidharma first reached the Chinese territory in the Sung (Liu) dynasty (420-478 A.D.). Later he went to the territory of Northern Wei dynasty and preached his Dhyana doctrine at Sung mountain. Bodhidharma's purpose and technique of teachings may be summarised as follow :—

1. A special transmission outside the Scriptures;
2. No dependence upon words and letters;
3. Direct pointing to the soul of man; and
4. Seeing into one's own nature.

In brief, a direct transmission of the Dharma lamp without depending on words, and the direct seeing into one's nature.

Bodhidharma, as it might be well surmized, was very much hated and abused by those who followed Buddhist Vinaya and Sutras. There were only two young Buddhists named Tao-yu and Hui-K'o (486-598 A.D.) who sincerely

and truly followed Bodhidharma for new doctrine. Bodhidharma taught Hui-k'o his main two-fold thesis, comprising of 'Faith' and 'Practice'.

By 'Faith' Bodhidharma implied : "I believe firmly that all living beings possess the same Truth. As they are obstructed by external objects, I now ask them to give up falsehood and return to reality. They should concentrate their minds by facing the wall and thinking that there is no existence of 'Self' and 'Others', and that the enlightened and profane are equal.

He divided his thesis on 'Practice' into four sections :
 (a) A practitioner should endure all hardships and think that owing to his previous Karma, he is suffering the consequences. (b) he should be content with his lot, be it sorrow or happiness, loss or gain. (c) he should not hanker after anything, and (d) he should act in accordance with the Dharma that is Svabhava (natural truth) and is therefore pure.

This school has no faith in any text except the **Lankavatara Sutra** which Bodhidharma handed over to Hui-k'o and said : "As I observe that there are no Sutras in China, this you take for your guidance and you will naturally save the world."

The **Lankavatara Sutra** was thus introduced by Bodhidharma in China and after that the study of this Sutra went on steadily as is shown in the history of Chinese Buddhism.

According to the **Records of the Transmission of the Lamp (of the Dharma)**, Bodhidharma was the third son of the King Sugandha of South India. He was generally thought to be a native of Conjeevaram. He became a Buddhist monk and studied Buddhism under Prajnatarā for some years. After the death of his teacher, he sailed for China. The journey, in slow stages, took him about three years or so. Bodhidharma arrived at Canton in 527 A.D., during the (Liu) Sung dynasty, and after some time he went to the North and met the Emperor Wu of the Liang

dynasty, at Chin-ling (present Nanking). It is said that Bodhidharma had an interview with the Emperor Wu and the following words were exchanged between them :

Emperor Wu : "Is there any true merit in regard to my building innumerable temples, copying the Sanskrit texts and permitting people to become monks ?"

Bodhidharma : "Nothing whatsoever. They are just insignificant and impermanent deeds common to gods and men. They are like the shadow following the body, though apparently there, it is something which is unsubstantial."

Emperor Wu : "What is real merit, then ?"

Bodhidharma : "The characteristic of pure wisdom is subtle, perfect, void and tranquil and such merit cannot be sought in the world."

Emperor Wu : "What is the most important of the holy doctrine ?"

Bodhidharma : "Vast emptiness, and nothing holy therein."

Emperor Wu : "Who is thus replying to me ?"

Bodhidharma : "I don't know."

Bodhidharma could not come to any understanding with the Emperor Wu and he left Nanking, the capital of Liang State and went to the State of Northern Wei, where he retired into the Shao-lin Monastery. It is said, Bodhidharma spent most of his time, for about nine years, silently sitting in meditation, facing a wall and due to this habit he earned the title of "the wall-gazing Brahmin."

Finally, there came to him a young scholar named Shen-kuang who decided to follow the Dhyana doctrine. Bodhidharma did not pay any attention to the earnest supplication of this seeker of truth. It is said that Shen-kuang in the face of this cold reception stood in the snow at the same spot for seven days and nights. At last Bodhidharma asked him : "What is it you want that you are standing in

the snow for such a long time?" Shen-kuang replied: "I pray you to open the door of the ambrosial truth and save the mankind." "The wonderful truth will not be achieved by people whose virtue and wisdom is limited," answered Bodhidharma. Shen-kuang heard it and quietly cut off one of his arms with the sword he was carrying in his belt, and presenting the severed arm to Bodhidharma, he said: "This is a token of my sincere desire to be instructed in your faith." Bodhidharma realized that Shen-kuang has got capacity to know the truth and gave him the Buddhist name Hui-k'o.

Hui-k'o said: "Can I know the seal of Buddha-truth?"

Bodhidharma answered: "Man cannot obtain the seal of Buddha-truth."

Hui-k'o: "My mind has no peace and I pray to your reverence, to have my mind pacified."

Bodhidharma: "Where is your mind? Bring it out before me, and I shall have it pacified."

Hui-k'o: "The very reason of my trouble is that I am unable to find out the mind." Whereupon Bodhidharma exclaimed: "I have pacified your mind." And Hui-k'o at once attained the supreme enlightenment.

When Bodhidharma thought that the time had come for him to return to India, he told all his pupils: "The time of parting draws nearer, and why do you not tell me what each one of you has achieved?"

Tao-fu, one of the pupils, said: "According to my point of view, the Tao (the truth of Dhyana) operates neither depending upon words nor separate from them, it is thus termed utilization of Tao."

Bodhidharma remarked: "You have obtained my skin."

Tsung-ch'ih, the nuni, said: "According to my understanding, it is like Ananda's seeing the land of Akshobhya-Buddha: it is seen once and never seen twice."

Bodhidharma said: "You have got my flesh."

Tao-yu said: "The four great elements are from the 'first empty' and five Skandhas are non-existent. According to my insight, there is not one object which is said to be obtainable."

Bodhidharma replied: "You have my bones."

Finally Hui-k'o came, bowed and stood by Bodhidharma's side. Thereupon Bodhidharma said: "You have my marrow now."

Bodhidharma handed over a copy of **Lankavatara Sutra** in four fasciuli to Hui-k'o and in this is disclosed the essential teachings of the Tathagata concerning his doctrine. There is a Gatha:

"I have come from India to this land,

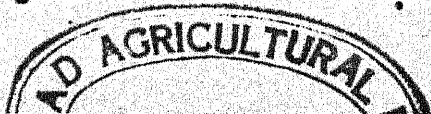
To transmit my doctrine to save the people from delusion:

With five petals of the flower,

Would be a complete one naturally."

Thus Hui-k'o was the first man in China to receive the "Lamp of Dharma" from Bodhidharma and became the second Patriarch of the Dhyana School of China. succeeding generations gave five outstanding teachers, from whose particular methods five Chinese Dhyana Sects were evolved, continuing the teaching and spreading the Dharma.

Bodhidharma died in the first year of the King Ta Tung of Northern Wei dynasty (535 A.D.) and he was buried at Hsiung Er Mountains of Ho-nan province. In 538 A.D., there was an envoy by name Sung-yun sent to Western Region (Central Asia) by the King of the Wei dynasty on a good-will mission. He chanced to meet Bodhidharma at Ch'ung-lin or Onion Range—the Belaturgh mountains in Turkistan. Sung-yun asked Bodhidharma, who was walking along with a single shoe in hand, "Where are you going, Sir?" Bodhidharma answered: "I am going back to the Western Heaven (India)." After Sung-yun came back



to China, he reported the matter to the King of the Wei dynasty, and the latter immediately ordered to open Bodhidharma's grave, where, amazingly, only one shoe was found.

References to Bodhidharma in **Memoirs of Eminent Priests and Records of the Transmission of the Lamp (of the Dharma)** are at times different. It may be safely said that, as Bodhidharma lived in China for a very long time, **Memoirs of Eminent Priests** have recorded Bodhidharma's early life and his stories were known to the people; while those that were recorded in **Records of Transmission of the Lamp (of the Dharma)** dealt with the latter Part of Bodhidharma's life and some stories were orally handed down by Hui-k'o.

Bodhidharma established the Dhyana School in China and Hui-k'o was the second Patriarch. Hui-k'o was a native of Wo-lao during the Northern Wei dynasty. His original name was Shen-kuang. When Bodhidharma retired to the Shao-ling Monastery and spent nine years in meditation, Hui-k'o used to call on Bodhidharma for Dhyana teachings. After Bodhidharma's passing away, Hui-k'o again talked about Superior Universal Doctrine at the gate of K'uang-chou Temple in Wan Chen district and attracted many people around him. At that time there was a Dharma teacher named Pien-ho who was preaching the doctrine of Nirvana at K'uang-chou Temple but many audience came out from the temple and listened to Hui-k'o's talks. Priest Pien-ho reported to the magistrate Che Ch'ung-k'an who wrongly put Hui-k'o to death when the latter was 107 years old in the year 593 A.D.

According to **Memoirs of the Eminent Priests** there was an Upasaka named Hsiang who was living in the jungle to do spiritual cultivation. Upasaka Hsiang wrote a letter to Hui-k'o saying that if a person who seeks Nirvana by removing pain, affliction and distress is just like a man who searches shadow without body; to seek Buddha separate from Living beings, is just like seeking sound in the perfect silent condition. Hui-k'o immediately responded

to it by saying: "We are according to reality to speak this true Dharma and it is different from the true fact; when the Muni being deluded which is called potsherds and if it is being awakened, it is a pearl." Dhyana Masters like Na, Man, Ho. and Hui-man etc., were Hui-k'o's pupils who always took along with them the **Lankavatara Sutra** as the book in which spiritual essence is propounded.

According to **Records of the Transmission of the Lamp (of the Dharma)** after Hui-k'o received the Lamp of Dharma, he went to Northern Chi state in the year 567 A.D. There was an Upasaka (May be identified with the Upasaka Hsiang mentioned in the **Memoirs of Eminent Priests**) whose age was more than forty or so. He said to Hui-k'o: "I have been suffering from cold. I pray, Your reverence, to have my hindrance of sin removed." Hui-k'o said: "Where is your sin? Bring it out before me, I shall have it removed." Upasaka said: "The very reason of my trouble is that I am unable to find the sin." Whereupon Hui-k'o exclaimed: "There, I have removed your sin, and you should take refuge in Buddha, Dharma and Sangha now." The Upasaka said: "I have seen you now, I understand what is called Sangha but I don't know what is called Buddha and Dharma?" Hui-k'o answered: "The mind is Buddha; the mind is Dharma; both of them are one, so it is Sangha." The Upasaka heard these words from Hui-k'o and suddenly got awakened and said: "Today I have come to know that sin neither stays inside nor outside nor in the centre; it is like a mind. There is no difference between Buddha and Dharma." Hui-k'o therefore accepted this Upasaka as his disciple and handed over to him the "Seal of Buddha-Heart."

Thereafter Hui-k'o either used to enter the wine market, or pass through the butcher's shop or do the menial work with other servants. If any one asked him about it, he answered that it was not their concern. He said that it was only for the benefit of his mind.

Hui-k'o's death due to his teaching did not according to the canonical writings, made him suffer very much. Later

the conflict between the teaching sect and the sect outside the scriptures, it may be safely said, had its beginning from Hui-k'o's time.

3. From Seng-ts'an To Hung-jen

I have mentioned that Seng-ts'an received the Dharma of Buddha-heart when he was a Upasaka. There was no biography of Seng-ts'an in the **Memoirs of the Eminent Priests** and also it was not recorded that Tao-hsin received the Lamp of Dharma from Seng-ts'an. It has been mentioned that after Master Hui-k'o's death, came Seng-ts'an (607 A.D.). This much is mentioned in the biography of Fa-ch'ung. According to the **Records of Transmission of the Lamp (of the Dharma)** after Seng-ts'an received the Lamp of Dharma from Hui-k'o, he dwelt in seclusion at Wan Kun hills. When the anti-Buddhist movement was carried on in the state of Northern Chou, Seng-ts'an went to Ssu K'un mountain at Tai-hu district and he kept away from society. In the 12th year of Kai-hwang period of the Emperor Wen Ti's reign of the Sui dynasty (593 A.D.), there was a swami named Tao-hsin (14 years old) who came to Seng-ts'an and asked: "I wish to have the method of liberation." Seng-ts'an said: "Who binds you?" Tao-hsin answered: "There was none." Thereupon Seng-ts'an reminded him of a fault and said: "Why you want to seek liberation?" Tao-hsin therefore at once attained spiritual enlightenment and was given the Lamp of Dharma by Seng-ts'an and became the 4th patriarch of the Dhyana School. Seng-ts'an went to Lo-fu mountain where he was dwelling in seclusion for some years and came back to Wan Kun hills. He preached the Buddha's dharma to all people at an assembly where he died under a tree in a standing posture in the year 607 A.D.

Seng-ts'an had written an **Epitaph on Believing in Mind**. It is very important literature in the Dhyana School. The beginnings of the above said Epitaph states:

*"The Perfect Tao knows no difficulties;
 Except that it refuses to make preferences;
 Only when freed from hate and love,
 It reveals itself fully and without disguise;
 A tenth of an inch's difference,
 And heaven and earth are set apart;
 If you wish to see it before your own eyes;
 Have no fixed thoughts either for or against it....."*

In the end this Epitaph states :

*"Where Mind and each believing mind are not separated,
 And unseparated are each believing mind and mind,
 This is where words and sentences fail;
 For it is not of the past, present, and future."*

This shows the Dhyana idea of enlightening the mind very clearly.

In between Seng-ts'an and Hung-jen (605-675 A.D.), there was Tao-hsin (580-651 A.D.) whose family name was Ssu-ma belonged to Ho-nei. After some time his family shifted to Kuang-chi of Hupeh province. He was keenly interested in the methods of attaining enlightenment and took on the monastic obligations of the Buddhist order at a young age. In the 13th year of Ta Yet period of the Emperor Yang Ti's reign of the Sui dynasty (618 A.D.), Tao-hsin brought his pupils to Chi-chow where a large group of bandits besieged the city for seven days. The people who lived in that city were terrified. Tao-hsin asked them to recite **Prajnaparamita Sutra**. It is learnt that all the bandits saw many divine soldiers staying inside the city and they themselves fled away. Later on Tao-hsin shifted to P'o Tou hills of Chi-ch'ung district of Hupei province. One day, Tao-hsin was going to Hwang-mei from Chi-ch'ung and met a child on the road side.

Tao-hsin asked : "What is your Hsin (family name) ?"



Child answered: "I have my Hsin (essence of mind), but have no ordinary Hsin (family name)."

Tao-hsin said: "What is that Hsin?"

Child: "Buddha's Hsin (Buddha-nature)."

Tao-hsin: "You have no essence of mind?"

Child: "Because the Hsin (Nature of all things) is immaterial."

Tao-hsin knew that the child had the capacity for receiving the Buddha-dharma and therefore sent out an attendant to request the child's parents to allow him to take the Buddhist order. The parents agreed and Tao-hsin brought the child and gave him a Buddhist name called Hung-jen and the Lamp of Dharma. Hung-jen became the 5th patriarch of the Dhyana School.

Tao-hsin was forced to go to the court of the Emperor Tai-tsung of the T'ang dynasty. He refused to go to the court three times, and later the emperor issued the fourth order saying that if Tao-hsin dared to refuse he would be executed. Tao-hsin received the imperial order and got ready to be executed before an envoy who was surprised by his reaction. Therefore the emperor Tai-tsung admired him and presented him with some silks to comfort him. He died in the 2nd year of Yung-hui period of the emperor Kao-tsung's reign of the T'ang dynasty (651 A.D.) at the age of 72.

Besides Hung-jen, there was another pupil of Tao-hsin named Fa-yong of Niu Tou hills. There are no records relating to relationships between Tao-hsin and Fa-yong in **Memoirs of the Eminent Priests**. But according to **Records of transmission of the Lamp (of the Dharma)**, Fa-yong was a native of Yun-chow whose family name was Wei. At his age of 19, he read all of Confucian canons. He felt that the Confucianism is not the final goal of enlightenment, but the Prajnaparamita is a boat which could save the people from this world. He therefore gave up his layman life and took

on the monastic obligation of the Buddhist order. He entered the Yu-hsi Temple of Niu Tou hills to devote his time to meditation. There was a mysterious scene of a hundred birds holding flowers in the mouths to welcome. One day Tao-hsin went to call on Fa-yong while he saw many tigers were surrounding the latter. Tao-hsin intentionally raised hands to show that he was very much frightened. Fa-yong said: "You still have this one?" After a little while, Fa-yong went back to his room while Tao-hsin wrote the word "Buddha" on the stone-made seat. Fa-yong came out and suddenly saw the word "Buddha" on the stone-made seat. While he was shivering from fear (this is really fearfulness) Tao-hsin said: "You also have this one?" Niu-tou therefore asked Tao-hsin about the method of attaining enlightenment, the 4th Patriarch Tao-hsin said:

"Hundred and thousand Dharmaparayaya will come back into the square-inch (heart or mind); the wonderful virtues are countless as the sands of the Ganges which are still located in the mind. All the teachings of the commandment, all the methods of meditation and wisdom, the supernatural power and transformation, are perfect and complete by themselves, and are not away from one's own mind. All the defilements and Karmic hindrances are empty in origin, all causes and effects are like illusory dreams. There are no Three Realms for us to go and there is no Bodhi for us to seek; between the human beings and animals nature and form are on equal level. The great Tao is vastness and voidness beyond our mental thinking and imagination, such a Dharma you have already possessed and there is no lacking of it, you are not different from what Buddha is.

"Your mind should be free from delusion and don't try to do any contemplation and action and there is also no need of clearing the mind; don't make any attempt on desire and hatred, don't think of sorrowful and doubtful things. Behave as an ordinary man without any worry and hindrance and go anywhere you like; abstain from all evil, in all things act virtuously; whenever you are walking, or abiding, or sitting, or lying down and whatever you have

seen and whatever conviction you have, all of them are wonderful utilities of Buddha; happiness without sorrow is Buddha."

Fa-yong again asked Tao-hsin: "You don't allow me to do any contemplation and action, if the environment is there, how I treat it by my mind?"

Tao-hsin answered: "There can be no good or evil in the environment itself, the good and evil come out from your mental activity functioning; if the mind does not name the things as good or evil, wherefrom the false sensations come out? If the false sensations do not rise up, the real mind will understand all things; your mind must be free from resistance and there is no need of thinking as to how to treat them. It is thus termed the eternal Dharma-kaya."

After Fa-yong received the teaching of the Truth of Dhyana from Tao-hsin he established a sect of Niu-tou for six generations. Fa-yong's Dharmaic mission became prosperous like Tao-hsin himself at Hwang-may. The legal heir of Tao-hsin was Hung-jen, the 5th Patriarch of the Dhyana School (died in 675 A.D.). After Hung-jen the sect was divided into two schools, Southern and Northern.

During Hung-jen's time, there was a Cantonese wood-cutter whose surname was Lo. He was so unlucky a person that his father died when he was only three years old, leaving his mother poor and miserable. Once he happened to hear someone reciting the **Vajracchedika Sutra** while he was selling firewood in the market. He was deeply impressed by the words: "Thought should spring from a state of non-attachment," and asked from where such teaching could be obtained. Hearing the name of the Patriarch Hung-jen, he immediately went to Hwang-may district to pay homage to the Patriarch. He was asked by Hung-jen where did he belong to and what did he expect to obtain from him? He replied, "I am a commoner in Lin-nan and I have travelled far to pay my respect to you. I request nothing but Buddhahood." You are a native of Lin-nan, and

moreover, you belong to the aborigines. How can you expect to be a Buddha?" said Hung-jen. He answered: "Although there are Northern people and Southern people, north and south make no difference to their Buddha-nature. An aborigine is different from Your Holiness physically, but there is no difference in our Buddha-nature." Hung-jen then realized that the man is wise and ordered him to join the crowd work.

For eight months, Hui-neng was employed in the lowest menial tasks, and then the time came for Hung-jen to choose his successor. In order to make sure of choosing wisely, Hung-jen asked his disciples to submit the stanzas to him for his consideration. One of them, Shen-hsiu, who was also an instructor of the monastery, wrote the following, which was heartily admired by the others.

*"The body is like the sacred Bodhi Tree,
From dust ever keep it free.
The mind . . . a reflecting mirror,
Let not dust, be its cover."*

The 5th Patriarch knew that it was written by Shen-hsiu and said: "If they put its teaching into actual practice, they will be saved from the misery of being born in these realms of existence. The merit gained by one who practices it will be great indeed." He then ordered all his disciples to recite it, so that they might realise the essence of mind.

When the Wood-cutter, who had been given the religious name of Hui-neng (638-713 A.D.), heard of this Stanza, he asked some one to read it to him, whereupon he replied with another which showed that his understanding of the Dhyana doctrine was much superior to that of Sheng-hsiu. It ran:

*"Where no Bodhi-tree,
There is no mirror,
Nothing, nothing at all,
Where will the dust cover?"*

The 5th Patriarch saw it and said the author of this Stanza had also not yet realized the Essence of Mind; but next day the Patriarch came secretly to the room where the rice was pounded and asked Hui-neng to go to see him in third watch of the night for religious instruction. The Patriarch expounded the **Vajracchedhika Sutra** to Hui-neng, when he came to the sentence, "One should use one's mind in such a way that it will be free from any attachment," Hui-neng at once became completely enlightened, and realized that all things in the universe are the Essence of Mind itself.

"Who would have thought that the Essence of Mind is intrinsically pure; who would have thought that the Essence of Mind is intrinsically free from becoming or annihilation; who would have thought that the Essence of Mind is intrinsically self-sufficient; who would have thought that all things are the manifestation of the Essence of Mind."

The 5th Patriarch therefore handed over the robe and the gatha of 'Lamp of Dharma' which ran:

*Sentient beings who sow the seeds of enlightenment,
In the field of Causation will reap the fruit of Buddha-hood.
Illuminate objects void of Buddha-nature,
Sow not and reap not."*

The 5th Patriarch further said: "As the robe may give cause for dispute, you are the last one to inherit it."

As a matter of fact, Shen-hsiu was the legal heir of Hung-jen, the 5th Patriarch. There were ten disciples of Hung-jen, and Hui-neng was the 10th who occupied no important position at all. We therefore come to know that the Stanza of Shen-hsiu belonged to the realistic school of Lankavatara while the Stanza of Hui-neng under the teaching of unreality of the Prajnaparamita. The 5th Patriarch had already said that both Shen-hsiu and Hui-neng have not realized the Essence of Mind. When the 5th Patriarch again expounded the meaning of **Vajracchedhika Sutra** and then Hui-neng was thoroughly enlightened.

4. Hui-neng and His Disciples

After Hung-jen's death, the Dhyana Sect was divided into two schools, Northern and Southern. Shen-hsi, who had written the first stanza, founded a school in North and obtained royal patronage at the time, while Hui-neng also established a rival school in the South which spread as far as Japan and Korea.

I have already mentioned in the previous sub-chapter that Hui-neng was called upon by the 5th Patriarch in his room in the mid-night for religious instructions. The 5th Patriarch expounded the **Vajrachchedika Sutra** to Hui-neng. When he came to the sentence, "One should use one's mind in such a way that it will be free from many attachment," Hui-neng at once became completely enlightened, and realized that all things in the universe are the essence of Mind itself. The 5th Patriarch, therefore handed over to Hui-neng the robe and the begging bowl. On the same night, the 5th Patriarch accompanied Hui-neng to Chiu-kiang, and there ordered him into a boat. Inside the boat, Hui-neng said to the Patriarch: "While I am under illusion, it is for you to get me across; but after enlightenment, I should cross it by myself." After three days of the 5th Patriarch returning home he told all his disciples that the robe and the Dharma have gone to the south. As soon as the Patriarch declared this, there were several hundreds of people in pursuit of Hui-neng with the intention of robbing him of his robe and the begging bowl. Among them there was a monk named Hui-ming who was a general in the army. When Hui-ming was about to overtake Hui-neng, the latter threw the robe and the begging bowl on a rock and hid himself in the jungle. When Hui-ming got to the rock, he tried to pick them up, but found that he could not. Then he shouted, "My fellow-brother, my fellow brother, I come for the Dharma, not for the robe." Whereupon Hui-neng came out and squatted on the rock. Hui-ming made obeisance and said: "Fellow-brother, preach to me, please." Hui-neng said: "When you are thinking of neither good nor

evil, what is it at that particular time, Venerable Sir, your real nature?"

As soon as Hui-ming heard this he at once became enlightened. But Hui-ming further asked, "Apart from those esoteric sayings* and esoteric ideas handed down by the Patriarch from generation to generation, are there any other esoteric teachings? "What I can tell you is not esoteric, if you turn your light inwardly, you will find what is esoteric within you," said Hui-neng. Hui-ming said; "My fellow-brother, You are now my teacher." Hui-ming returned and told all his fellow-brothers that he was unable to find any shadow of a person there and the road was very difficult for us to walk. He then accompanied by others returned to the monastery.

Sometime after Hui-neng reached Tsao-hsi. There the evil doers again persecuted him and Hui-neng had to take refuge in Ssu Wui, where he stayed with a party of hunters for a long period of fifteen years. Occasionally Hui-neng preached to them in a way that befitted their understanding. They used to ask him to watch their nets, but whenever he found living creatures therein he set them free. At meal times he used to put vegetables in the pan in which they cooked their meat. Later on he left the place and went to Fa Hsin Temple in Canton. At that time the Dharma Teacher Yin-tsung was lecturing on the *Mahaparinirvana Sutra* in the temple. It happened that one day, when a pennant was blown about by the wind, two monks entered into dispute as to what it was that was in motion, the wind or the pennant. As they could not settle their difference he submitted that it was neither, and that what actually moved was their own mind. The whole assembly was startled by what he said, and Priest Yin-tsung invited him to take a seat and said: "My brother, you must be an extraordinary man. I was told long ago that the inheritor of the 5th Patriarch's robe and Dharma had come to the South. Very likely you are the man." Hui-neng assented to this politely. Yin-tsung therefore conducted the ceremony of hair-cutting for initiating Hui-neng into the Order.

Yin-tsung further asked: "What instructions you had when the 5th Patriarch transmitted the Dharma?" Hui-neng replied: "Apart from a discussion on the realisation of the Essence of Mind, he gave me no other instruction, nor did he refer to Dhyana and Emancipation." This is namely to speak the doctrine of seeing your own nature is becoming Buddha.

Hui-neng the 6th Patriarch who preached the Dharma doctrine at Tsao-hsi used to ask disciples to recite Namó Mahaprajnaparamitra as an initiation to the order. Because he straightly preached the idea that 'the Mind is Buddha and seeing your own nature is becoming Buddha.' The Empress Dowager Che-tien and the Emperor Chung-tsung of the Tang dynasty wanted to seek Dhyana doctrine from Hui-neng and sent Eunuch Shuei Chien to invite Hui-neng to go to the court. On the ground of illness, the 6th Patriarch declined the royal invitation. Shuei-chien therefore requested the Patriarch to give him the method of Dharma by saying: "Dhyana Masters in the capital unanimously advise people to meditate in the squatting position to attain Samadhi. May I know your way of teaching, Venerable Sir?" The Patriarch replied: "The Tao is to be realised by the mind, and it does not depend on the squatting position. If you wish to know the essential points of my teaching, you should free yourself from all thoughts, good ones as well as bad ones; your mind will then be in a state of purity, calm and serene all the time, and its usefulness as manifold as the grains of sand in the Ganges."

One day, the 6th Patriarch told all his disciples that the Dhyana School of Bodhidharma will spread itself all over the world. He asked all disciples to take note of the Stanza:

"Buddha-seeds latent in our mind.

Will sprout upon the coming of the all-pervading rain.

The 'Flower' of the doctrine having been intuitively grasped,

One is bound to reap the fruit of Enlightenment."

Hui-neng passed away in the first year of Kai-yuan period of the emperor Hsuan-tsung's reign of the T'ang dynasty (713 A. D.). Emperor Hsien-tsung conferred on him the Posthumous title "Ta Chien Ch'an Ssu" or "the Great Mirror Dhyana Master" and wrote the epigraph 'Harmounious spirit shines forth divinely,' on the pagoda where Hui-neng was buried.

There are 33 persons who under Hui-neng's guidance have attained the great truth of Dhyana. Among them Hsin-ssu of Ch'ing-yuan and Huai-jen of Nan-yueh are the most prominent. As they have created new Dhyana system, we shall discuss it in the following sub-chapter.

There was Dhyana Master named Fa-hai, a disciple of Hui-neng. He was a native of Chu-kiang of Shao-chow in Kuang-tung province. In his first interview with the 6th Patriarch, he asked the meaning of the well-known saying, 'What mind is, Buddha is.' The Patriarch replied: "To let not a passing thought rise up again is 'Mind.' To let not the coming thought be annihilated is Buddha. To manifest all kinds of phenomena is 'Mind.' To be free from all forms is Buddha." After hearing this, Fa-hai at once became enlightened.

Another outstanding disciple of the 6th Patriarch was Hsuan-chueh of Yung-chia. His family name was Tai in the district of Yung-chia (present Wen-chow of Chekiang province). As a youth he studied the Tripitaka in general and the doctrine of Tien-tai School in particular. Due to Dhyana Master Lang's advice, Yung-chia went to see the 6th Patriarch at Tsao-hsi. Before the interview with the Patriarch took place, Yung-chia walked round the latter three times, then stood still without making obeisance to him.

Noting his discourtesy, the 6th Patriarch said: "A Buddhist monk is the embodiment of three thousand moral precepts and eighty thousand minor disciplinary rules.... I wonder where you come from and what makes you so conceited."

"Since the question of incessant re-birth is a momentous one and death may come at any moment, I have no time to waste on ceremony, and wish you to give me a quick answer to this problem."

"That is so, that is so," the Patriarch concurred.

At this moment Yung-chia made obeisance according to the ceremony of departure.

"You are going away too quickly, are you not?" asked the Patriarch.

"How can there be "quickness" when motions do not exist intrinsically?" Yung-chia answered.

"Who knows that motion does not exist?" asked the Patriarch.

"I hope you will not particularize," Yung-chia observed.

"The Patriarch then commended him for his thorough grasp of the idea of 'Birthlessness,' but Yung-chia asked, "Is there an idea in 'Birthlessness?'"

"Without an idea, who can particularize?" asked the Patriarch.

"That which particularizes is not an idea," replied Yung-chia.

"Well said" exclaimed the Patriarch. He then asked Yung-chia to delay his departure and spend the night there. From that time onwards Yung-chia was known to his contemporaries as "Yi Su Chueh" or the "Enlightened-one-who-had-spent-a-night-with-the-Patriarch."

There is a famous Dhyana poetry entitled **Song of Enlightenment**, attributed to Yung-chia. The first verse of the Song runs:—

"Do you see that Dhyana devotee who has gone beyond learning not exerting in anything?"

He neither endeavours to avoid wandering thoughts nor seeks after the Truth;

*For he knows that ignorance in reality is the Buddha-nature,
And that this empty visionary body is no less than the
Dharmakaya."*

The last verse reminded in the Song as follows:—

"The great elephant does not go on the rabbit's path,

*The complete Enlightenment goes beyond the narrow range
of intellect.*

*Stop looking at the skies with a tiny pipe as heavens exist
beyond our intellectual measurement.*

*If you have no insight yet, I will have the matter settled for
you now."*

As the aim and object of Dhyana Buddhism is so high and lofty it has been doubted and abused by many people at that time. Yung-chia therefore had to settle the matter with the people who follow the teaching sect of Buddhism.

Hui-chung of Nan-yang, a native of Chuchi district of Chekiang province, was also one of the important disciples of Hui-neng. Since he received the 'Seat of Buddha-heart' from the Patriarch, he lived at Tang-tze valley of Pai-ya hills in Nan-yang district for more than forty years and did not come down to the plains. The emperor Sutsung of the T'ang dynasty invited him to go to the capital for preaching of Dharma. He stayed at Ch'ien Fu Temple and later on he shifted to Chih-kuang Vihra and remained there for about 16 years.

One day Hui-chung asked Pu-yuan who had arrived newly: "Where do you come from?"

Pu-yuan: "From Kiangsi."

Hui-chung: "Is Ma-tsu really coming?"

Pu-yuan: "Only this."

Hui-chung: "What is on the back?"

Pu-yuan then left the place. Thereafter Ch'ang Ch'ing Lin said: "It seems to be unknown beyond expectation." Fu chai also said: "It has almost not come to your place."

Hui-chung asked by Tan-yuan: "After a hundred years, if some one asks me the extreme matter, how I should answer it?"

Hui-chung said: "If happily you may pity for your life, what is the use of your having a charm to preserve the body from evil?"

Hui-chung was asked by Yu Chun-yung: "During the twelve hours of a day, how Pai Ya Shan is cultivating on the way to religion?"

Hui-chung then called a boy and laying his hand on the top of his head said:

"Consciousness is as twinkling in a straight line; it is so patent to all in every detail that it can be counted, awakening and bright, straightly and intelligently, then you will not be insulted by the others later on."

This talk indicates a method of protection and care of your attainment after your getting enlightenment.

Tien-jan was going to call on Hui-chung and asked the attendant if the master could be seen? The attendant said: "The master is at home but is not to be seen by visitors."

Tien-jan: "How unfathomably deep."

The attendant: "Even Buddha's eyes are unable to penetrate the depth."

Tien-jan: "Indeed, the dragon's son is a dragon, the phoenix's is a phoenix."

On the following day, Tien-jan called on Hui-chung again. As soon as he came in his presence, Tien-jan spread out his cushion to perform his bowing, But Hui-chung said: "Not necessary, Not necessary."

Tien-jan walked back while Hui-chung said: "It is thus, it is thus." When Tien-jan walked ahead Hui-chung said: "It is not thi, it is not this."

Tien-jan then walked around the Master and left. Hui chung said: "Being far away from the time of the old sages, people are forgetful of what they ought to do, even in thirty years from now such a fellow as this one is rarely met."

Hui-chung used to teach his disciples renunciation of external objects and looking inwardly in getting complete enlightenment. For example, Hui-chung said: "If you don't think of good nor evil, you will see Buddha-nature." Again: "There is neither mental impurity nor purity, why should you desire to see the clean sight." again: "If there is no rise and extinction flowing out from the sinners or saints, it is the way of leaving the consciousness."

He passed away in the 10th year of the Ta-li period of the Tang dynasty (776 A.D.), and buried at Tang Tze valley.

Shen-hui was another one of the great disciples of Hui-neng, and it was his school that flourished most immediately after the death of the master, for he bravely erected the stand of "the sudden school" against the "gradual school" of Shen-hsiu, the rival of Hui-neng. In **Preserved Writings of the Monk of Shen-hui**, we read: "With a single thought accord with truth one achieves the real enlightenment."

Shen-hui was a native of Hsiang-yang of Hupeh province, born of a Kao family in the year of 636 A. D. At the age of 14 years, he went to tender homage to the 6th Patriarch at Tsao-hsi. Due to his unreasonable argument, he was beaten several times by the Patriarch. Addressing the assembly one day, the Patriarch said, "I have an article which has no head, no name, no appellation, no front, and no back. Do any of you know it?" Stepping out from the crowd, Shen-hui replied. "It is the source of all Buddhas, and the Buddha-nature of living beings."

"I have told you already that it is without name and appellation, and yet you call it 'Source of Buddha' and 'Buddha-nature'," reproved the Patriarch. "Even if you confine yourself in a mat shed for further study, you will be a Dhyana master of second hand knowledge only."

After Hui-neng's death, Shen-hui when he came back from Tso-hsi, was asked by Hsin-ssu "What is the principal doctrine of Tsao-hsi?"

Shen-hui at once stirred up his body.

Thereupon Hsin-ssu said: "It is still along with broken pottery and tilling."

Shen-hui said: "Don't you have real gold here?"

Hsin-ssu said: "No, where you will go with it?"

There are two works which are ascribed to him. One is **Discussion on the Revelation of the Truth of Dhyana** and the other is **Preserved Writings of the Monk Shen Hui**.

He passed away in the 1st year of the Shang-yuan period of the Tang dynasty (760 A.D.), at the age of 75.

Among Hui-neng's numerous disciples, Hsing-ssu, Huai-jang, Shen-hui, Hsuan-Chueh and Hui-chung were known as the **five great masters of the school**. We shall now discuss what the Dhyana teachings and methods did by Hsin-ssu and Huai-jang in the next sub-chapter.

CHAPTER III

THE PATRIARCHAL DHYANA EXCELLING BUDDHA

The second period of Dhyana Buddhism in China may be called the Patriarchal Dhyana. In fact, what I propose to divide in several periods of Dhyana Buddhism are spread over a period right up to the end and it is impossible to cut them into pieces. But I take a particular nature of Dhyana Buddhism in the particular period and propose to give a name to it. Why I call this period of Dhyana Buddhism as Patriarchal Dhyana of excelling Buddha? Because it emphasises on patriarch's teachings and excelled Buddha. For example, Dhyana Master Tan-hsia said: "I don't like to hear the word Buddha." Chao-chow said: "If I recite the name of Buddha once, I have to wash my mouth for three days." Nan-chuan said: "Ma-tsu always says that the Mind is Buddha, but it is neither mind, nor Buddha, nor things at my place." Moreover at that time, if any one was to raise a question about Dhyana, he will ask what is the significance of Patriarch Bodhidharma coming from the West? We therefore come to know that there was emphasis on religious instructions from patriarchs and leave Buddha's teachings aside. That the Tatagatha's Dhyana has become Patriarchal Dhyana during this period is quite clear. Hsin-ssu, Huai-Jang, Shih-t'ou and Ma-tsu etc. are important figures of this period, I shall give details about them as follow.

1. Hsin-ssu And Huai-jang

Hsin-ssu of Ch'ing-yuan hills, was born at An Chen of Chi-chow of a Liu family. He took Buddhist order during his boyhood. Upon hearing that the preaching of the 6th Patriarch had enlightened a great number of people, he at once went to Tsao-hsi to tender him homage, and ask him this question:

"What should a Dhyana devotee direct his mind to, so that his attainment cannot be rated by the usual 'stage of progress'?"

"What work have you been doing?" asked the Patriarch.

"Even the Noble Truth taught by various Buddhas I shall not have anything to do with," replied Hsin-ssu.

"What 'Stage of progress' are you in?" asked the Patriarch.

"What 'Stage of Progress' can there be, when I refuse to have anything to do even with the Noble Truth taught by Buddhas?" he retorted.

His repartee commanded great respect of the Patriarch who made him the leader of the assembly. Later on Hsin-ssu returned to Ch'ing-yuan hills at Kiangsi and dwelt in seclusion at Chin Chu Temple.

When the 6th Patriarch was passing away, Shih-t'ou asked:

"After your passing away, whom I should follow?"

"You should go to find out Ssu (Means thinking)" said the Patriarch.

Shih-t'ou thought that his master had asked to do meditation and contemplation. Since the death of the master, Shih-t'ou used to sit alone absorbed in deep thinking.

One day the head monk said: "Your master is now no more why are you sitting in vain?"

"I observe my master's last instruction, I am therefore searching the thought," replied Shih-t'ou.

"You have a fellow-brother named Hsin-ssu (means thinking) who is at present living in Chi-chow, your fate lies at his place; your master spoke to you so straightly why you yourself are deluded in it?"

Thereafter Shih-t'ou went to Chi-chow to pay homage to Hsin-ssu hoping to know the truth of Dhyana there.

Hsin-ssu asked: "Where do you come from?"

Shih-t'ou replied: "I come from Tsao-si."

Hsin-ssu said: "What have you brought from Tsao-hsi?"

Shih-t'ou said: "I am not losing anything before I go to Tsao-hsi."

Hsinssu said: "If so, what is the use of your going to Tsao-hsi?"

Shih-t'ou said: "If I did not go to Tsao-hsi, how did I come to know that I was not losing anything."

Hence Shih-t'ou was attending on Hsin-ssu for fifteen years at the temple.

There a monk asked: "What is the idea of Buddha-dharma?"

Hsin-ssu answered: "What is the price of Lu-lin's rice?"

After Hsin-ssu handed over the robe and the Dharma to Shih-t'ou he called all his disciples before him and said, "I am going now," and suddenly passed away in the 28th year of the Kai-yuan period of the T'ang dynasty (740 A.D.).

Dhyana Master Huai-jang of Nan-yueh was born of a Tu family in Chin-chow. At the age of 15, he went to Chin-chow district and took the Buddhist order at Yu Chuan Temple (Present Hu-peh province). He learned Vinaya under priest Hung-chen for some years. One day he said to himself, "I take Buddhist order for achieving the Dharma of inaction, of what use is to me the study of Vinaya." He therefore went to Tsao-hsi to tender homage to the 6th Patriarch.

On his arrival, and after the usual salutation, he was asked by the Patriarch as to whence he came.

He replied: "From Mt. Sung."

"What thing is it? How did it come?" asked the Patriarch.

"To say that it is similar to a certain thing is wrong," he retorted.

"Is it attainable by training?" asked the Patriarch.

"It is not impossible to attain it by training; but it is quite impossible to pollute it," replied he.

Thereupon The 6th Patriarch exclaimed, "It is exactly this unpolluted thing that all Buddhas take good care of. It is so with you, and it is so with me as well. The Patriarch Prajnatarā of India foretold that under your feet a colt would rush forth and trample on the people of the whole world. I need not interpret this oracle too soon, as the answer should be found within your mind."

Being thereby enlightened, Huai-jiang realised intuitively what the Patriarch had said. Henceforth, he became his attendant for a period of fifteen years, and then went back to Nan-yueh and stayed at Prajna Temple where he spread widely the teachings of the Patriarch.

There was a Swami named Tao-yi who came to the Prajna Temple to do meditation. He neither was able to read Sutras nor to seek Dharma from people. Huai-jiang knew that this Swami was not an ordinary person and asked: "What is your intention in practising Dhyana here?"

Tao-yi (Ma-tsu) said: "I want to attain Buddhahood."

Thereupon Huai-jiang took up a brick and began to polish it.

Tao-yi said: "What are you engaged in?"

Huai-jiang: "I wish to make a mirror of it."

Tao-yi said: "How can a mirror be made of a brick?"

Huai-jiang at once retorted: "If brick cannot make a mirror, how can you by practising Dhyana attain Buddhahood?"

Tao-yi asked: "What do I have to do then?"

Huai-jang then taught the method of Dharma and asked Tao-yi to note a Stanza:

"The mind of sentient beings embrace the seeds of enlightenment,

It will sprout when it rains;

The flower of Samadhi is formless,

Neither be destroyed nor accomplished will it?"

Later on Huai-jang heard that Tao-yi was preaching Dhyana doctrine at Kiangsi and he sent an attendant who waited for Tao-yi to go to the Dharma-platform and asked: "What are you doing here since you left Nan-yueh?"

Thereupon Tao-yi said: "Since I have done the matters at random, I have not been lacking in salt and ketchup."

This is to say that one who attains enlightenment, at once gets liberation in this very life. Every thing is here. Every thing is now.

Huai-jang passed away in the 3rd year of Kai-Pao Period of the T'ang dynasty (744 A.D.), and upon his death, the posthumous title "the Dhyana Master of Great Wisdom" was conferred on him by imperial edict.

2. Shih-t'ou And Ma-tsu

Shih-t'ou Hsi-chien was born at Kao-yao of Tuan-chow of a Chen family. While still young, his religious feeling was strongly stirred against a bad custom which was practised among the Liao people. The custom consisted in sacrificing bulls in order to appease the wrath of the evil spirits. Shih-t'ou destroyed many such shrines dedicated to the spirits and saved the victims. Later on Shih-t'ou took the Buddhist order, becoming a disciple of Hui-neng. Due to the advice of the 6th Patriarch, Shih-t'ou went to Hsin-ssu of Ch'ing-chow and studied Dhyana Buddhism.

Hsin-ssu one day asked Shih-t'ou: "Some say that an intelligence comes from Lin-nan?"

Shih-t'ou said: "There is no such intelligence from anyone?"

Hsin-ssu said: "If not, whence are all those sutras of the Tripitaka?"

Shih-t'ou said: "They all come out of this place, and there is nothing wanting."

Later on he went to Heng mountains and stayed at Southern Monastery. There was a stone located on the east side of the monastery, and it was as big as a terrace. He once built a hut on the top of a rock, where he used to do meditation. He was therefore called by the people as Shih-t'ou or Stone monk.

Shih-t'ou once gave the following sermon:


"You should know that your own Essence of Mind is neither subject to annihilation nor eternally subsisting, is neither pure nor defiled, that it remains perfectly undisturbed and self-sufficient and the same is the case with the wise and the ignorant, that it is not limited in its working, and that it is not included in the category of mind, consciousness or thought. The three worlds of desire, form, and no-form, and the six paths of existence are no more than manifestation of your mind itself. They are all like the moon reflected in water or images in the mirror. How can we speak of them as being born or as passing away? When you come to this understanding, you will be furnished with all the things you are in need of."

Tao-wu of Tien-hwang (748-807 A.D.), one of Shih-t'ou's disciples, then asked: "Who has attained the idea of Tsao-hsi's teachings?"

Shih-t'ou said: "The one who understands Buddha-dharma."

Tao-wu said: "Have you then attained it?"

Shih-t'ou said: "No, I do not understand Buddha-dharma."



Tao-wu again asked "What is the general teaching of Buddha-dharma?"

Shih-t'ou said: "You won't understand it until you attain it."

Tao-wu said: "Is there anything over and above it whereby one may have a new turn?"

Shih-t'ou asked a monk newly arrived: "Where do you come from?"

"From Kiang-hsi."

"Did you see Ma the great teacher?"

"Yes, Master."

Shih-t'ou then pointed out to a bundle of kindling fire and said: "How does Ma the teacher resemble this?"

The monk made no answer. Returning to Ma the teacher, he reported the interview he had with Shih-t'ou. Ma asked: "Did you notice how large the bundle was?"

"An immensely large one it was."

"You are a very strong man indeed."

"How?" asked the monk.

"Because you have carried that huge bundle from Nan-yueh even up to this temple. Only a strong man can do it."

Ta-tien of Chao-chow, one of Shih-t'ou's disciples, then was asked by the master: "Apart from your raising the eyebrows and moving eyes, bring your said mind forward, please."

Ta-tien: "There is no mind which could be brought forward."

Shih-t'ou said: "There is a mind originally, why you say of no mind? If you say that there is no mind, it is defaming Buddha." As soon as he heard, he has attained a great enlightenment.

Another day Shih-t'ou again asked Ta-tien: "What is Dhyana?"

Ta-tien said: "Raising the eyebrows and moving the eyes."

Shih-t'ou said: "Besides this, please bring your original face forward and let me see it."

Ta-tien said: "After deducting this, you please look at that person again."

Shih-t'ou said: "I have done it."

Ta-tien said: "I have already brought it forward."

Shih-t'ou said: "You have brought it forward, then what is my mind?"

Ta-tien said: "It is not different from you."

Shih-t'ou said: "Does it not concern you?"

Ta-tien said: "There was no such thing at all originally."

Shih-t'ou said: "You do not do this thing too."

Ta-tien said: "There is no such thing, it will be a real thing."

Shih-t'ou said: "The real thing is difficult to attain. If it is your Pratyaksha (Reasoning from the manifest,) such an idea should be also protected carefully."

The writings ascribed to Shih-t'ou are the *Song of Grass-Vihara* and *Treatise on Alchemy*. In the latter work Shih-t'ou speaks of Buddha as the 'Great Hermit'; the meaning and foundation of all things he calls the *Lin-yuan* or Spiritual Source. The dialectical resolution of the dualistic pairs of opposites "Thing" and Reason" and "Light" and Darkness" into a higher unity, developed by Shih-t'ou in the book of *Treatise on Alchemy*, can be regarded as the foundation of, or step towards the later doctrine of the "Five Ranks" in the Tsao-t'ung sect of Dhyana Buddhism. He passed away in the 6th year of the Chen-yuan period of the T'ang dynasty (791 A.D.), at the age of 91.

Ma-tsu Tao-yi was born at Hanchow of Szechuan province of a Ma family, and therefore he came to be generally

known as Ma-tsu, the Patriarch Ma. His appearance was remarkable: he had the gait of an ox and the glance of a tiger; when he stuck out his tongue, it extended beyond his nose; on the soles of his feet were the marks of wheels. He took the Buddhist order at a young age under the Vinaya Master Yuan of Yuchow. In the middle of emperor Hsuan-tsung's reign of the T'ang dynasty, he was practising meditation at Chuan Fa Vihra of Heng mountains where he met Dhyana Master Huai-jang. There were about nine people who were seeking the truth of Dhyana but only Ma-tsu received the Seal of Buddha-heart. He first shifted to Lin-chuan (of Kiangsi province) from Chien-yuan, then again from Lin-chuan to Kun-kung hills at Nank'ang. One day he gave the following sermon:

"There is no Buddha other than mind, there is no mind other than Buddha;

Do not embrace good, do not spurn evil;

As for the two extremes, purity and impurity, when you are dependent upon neither, you come to know the emptiness of the nature of sin;

You cannot catch the moments of mind, because there is no self-nature.

Therefore the Three Realms are only mind, the universe and all existences in it, bear the seal of the One Dharma."

Therefore "the mind is identical with Buddha." This penetrating formulation of the oneness of Buddha and mind is another expression of the 6th Patriarch's words: "Behold your own nature and become a Buddha."

A monk asked: "Why do you teach that Mind is no other than Buddha?"

Ma-tsu said: "In order to make a child stop crying."

Monk said: "When the crying is stopped, what would you say?"

Ma-tsu said: "Neither Mind nor Buddha."

Monk said: "What teaching would you preach to him who is not in these two groups?"

Ma-tsu said: "I will tell him that it is not a something."

Monk said: "If you unexpectedly interview a person who is in it what would you do?" finally, asked the monk.

Ma-tsu said: "I will let him realize the great Tao."

Ma-tsu asked Huai-hai, one of his disciples: "How would you teach others?"

Huai-hai raised his duster.

Ma-tsu remarked: "Is that all? No other way?"

Huai-hai threw the duster on the ground.

Tan-yuan, one of Ma-tsu's personal disciples, came back from his pilgrimage.

When he saw the master, he drew a circle on the floor and after making bows stood on it facing the master. "So you wish to become a Buddha?" said Ma-tsu.

Tan-yuan said: "I do not know the art of focussing my own eyes."

"I am now your equal."

The monk had no answer.

One day Teng Yin-feng was taking leave of Ma-tsu, the latter asked: "Where do you want to go?"

"I wish to see Dhyana Master Shih-t'ou (Stone monk.)"

"The road made by Shih-t'ou is slippery."

"I have brought bamboo cane and wood stick. I shall be able to go everywhere and play with the people and therefore I shall go."

When Teng Yin-feng reached Shih-t'ou's Vihara, he made a round of the couch, and raised his stick and asked: "What is the significance of this?"

Shih-t'ou said: "Heaven, heaven."

Teng Yin-feng remained silent and went back. He then reported the story to Ma-tsu.

"You go again and ask Shih-t'ou, when he would be ready to answer your question, you should make yourself exhale twice," said Ma-tsu.

Teng Yin-feng went to see Shih-t'ou again and asked the same question. Shih-t'ou exhaled twice and Yin-fang remained silent. Thereafter Yin-feng went back and reported this story to Ma-tsu and the latter said: "Didn't I tell you that the road made by Shih-t'ou is slippery,"

Shih-kung, one of Ma-tsu's disciples who worked at the kitchen and was asked by Ma-tsu: "What are you doing here?"

Shih-kung said: "I am tending cattle."

Ma-tsu said: "How to do it?"

Shih-kung said: "Once the cattle go to pasture of the grass, I will immediately pull the nose of the cattle back."

Ma-tsu said: "If you really can tend cattle, I shall have leave to retire."

Ma-tsu spread his teachings in Kiangsi and there were about 139 people who have attained the truth of Dhyana. Therefore, the 6th Patriarch once foretold that under the feet of Huai-jang a colt would rush forth and trample on the people of the whole world. The chief disciple of Ma-tsu was Huai-hai of Pai-chang hills.

One day in the month of January of the 4th year of Chen-yuan's period of the Tang dynasty (788 A.D.), while walking in the woods at Shih-men (Stone Gate) hills of Chien-chong district, Ma-tsu noticed a cave with a flat floor. He said to his attendant, "My body subject to decomposition will return to earth here in the month to come." On the 4th of February, he was indisposed as he predicted, and after a bath he sat cross-legged and passed away.

There were many disciples under the feet of Ma-tsu and so of Shih-t'ou; and the Dhyana school at this period were highly successful. Liu-k'o, a professor of the Imperial University said: "The master in Kiangsi is Ta-shih (Ma-tsu); the master in Hunan is Shi-t'ou. People go back and forth between them incessantly. Anyone who has not had an interview with these two great masters is regarded as an ignoramus."

3. Huai-hai, Tao-wu And Wei-yen

Huai-hai of the Pai-chang hills was the chief disciple of Ma-tsu. He was born at Chang-lo in Fukien province. He took the Buddhist order at a young age. When he heard that Ma-tsu was preaching at Nank'ang, he went to devote his life to Dhyana doctrine under the feet of Ma-tsu.

Once Ma-tsu was to commence lessons in the Dharma-hall, and he kept quiet and silence for a little while, at this moment Huai-hai took away the mat in front while Ma-tsu also descended from the upper seat to the hall.

When Huai-hai was asked by Ma-tsu as to the method he would use in the demonstration of Dhyana doctrine? Huai-hai held up his duster.

Ma-tsu asked: "Is that all? anything further?"

Thereupon Huai-hai threw the duster down while Ma-tsu began shouting loudly. It made Huai-hai a deaf person for three days. Later on Huai-hai gave lecture at Ta Hsiun hills and told his story to Hwang-po who was so frightened that he put out his tongue automatically.

Huai-hai therefore asked Hwang-po: "You should not be a successor of Ma-tsu later."

Hwang-po said: "Yes, if I would be the successor of Ma-tsu, my generation would be extinguished." This shows that Hwang-po got Ma-tsu's great help and great opportunities from Huai-hai. Therefore naturally Hwang-po should be the successor of Huai-hai and not Ma-tsu.

Kuei-shan asked Huai-hai: "Who is Buddha?"

Huai-hai said: "Who are you?"

Kuei-shan said: "I am such and such."

Huai-hai said: "Do you know this such and such?"

Kuei-shan said: "Most certainly."

Huai-hai then raised his duster and said: "Do you see it?"

Kuei-shan said: "Yes."

Huai-hai did not make any further remark.

After some time, Huai-hai gave this sermon:

"There is one who, though not eating any rice for a long time, yet feels no hunger; there is another who, though eating rice all day, yet does not feel satisfied."

All people who gathered there could not answer it.

A monk asked: "What is the method of Sudden Enlightenment of Mahayana Buddhism?"

Huai-hai said: "You people ought to renounce your body and mind, and let them be well settled in their own nature. Make the mind as calm as wood and stone, without any discrimination."

Huai-hai was asked by Ta-an: "How to know Buddha?"

Huai-hai said: "It is like riding on ox and yet searching the ox."

Ta-an: "What will happen after your knowing it?"

Huai-hai: "It is just like you coming home on the ox's back."

Ta-an: "What is the beginning and the end?"

Huai-hai: "It is like a herdman gazing at the ox with his staff and not allowing the ox to cross others' fields of crops in general."

The Monk again asked: "What is the liberation of mind?" Huai-hai said: "Do not ask Buddhas for the liberation of mind, don't seek knowledge and explanation about the idea of liberation of mind; let the impurity, purity, sensations be vanished; don't observe this beseechinglessness and also not dwell in an exhausted place. Neither be afraid of the bonds in the hell nor love the happiness in the heaven. Work hard, don't wait till your ears become deaf, your eyes obscure, your hair white, your face wrinkled suffering from old age, there is fear in the mind and tears in the eyes. And you do not know where you should go? At such a time you should be ready to act. Even if you have great knowledge along with wisdom and good fortune, it will not save you from sufferings. As your mind is not open and it is still held by the phenomena, you do not know how to illumine yourself and also you have not comprehended the doctrine of Buddha. All the sins you have done in your life would appear before you, and you might be reborn in this world or go to other five destinations of reincarnation, which you have no right to choose in accordance with your wish."

When Huai-hai had finished a sermon, and seeing the brotherhood about to leave the Dharma-hall, he called out: "O, Brethren" They all turned back, whereupon the master said: "What is that?" Yueh-shan looked for the meaning of these words Huai-hai meant nothing else but conveyed the meaning that the class was over.

Huai-hai was the first to give a set of fixed rules to Dhyana monks and thereby make the Dhyana School independent of other Buddhist teaching schools. Until the time of Huai-hai, Dhyana monks lived for the most part in the temples of the Vinaya School. Though Ma-tsu had established the Dhyana monastic organization (literally thick forest of disciples), yet the rules for the temple had not been made. From the Hinayana and Mahayana Vinayas, Huai-hai fashioned a new set of rules entitled **Pai Chang Ch'ing Kuei** or the Monasterial Rules of Pai-chang, suitable for Dhyana and animated by something of the simple, austere spirit of the old Buddhist monastic community (Sangha). Someone

asked Huai-hai as to why he did not use the Bodhisattava's Commandament for the Dhyana monks? Huai-hai answered "The school to which I belong is or neither limited to Mahayana nor Hinayana; it also does not differ from Mahayana or Hinayana; I did it in accordance with the important point of Mahayana and Hinayana eclectically." The new monastic rules were practiced in the Dhyana Temple of Great Wisdom which Huai-hai built.

First among the monastic rules stood Huai-hai's tersely formulated precept regarding physical work. "A day without work, a day without eating." What lay closed to the Master's heart was that the monks should work, and he himself provided the best example. When his garden tools were taken away from him in his old age in order to force him to conserve his weakened strength, true to his own principle he refused to take food until he was permitted to work again. The daily work is fixed in an ordered way from early morning to late in the evening. Meditation practice, liturgical services, and physical work alternate with one another. During the periods of ascetic practice the monks sleep in the meditation hall, and there each practices his meditation at his own assigned place and partakes of his meals in accordance with a fixed ritual. The head of the Dhyana monastery is called **Chang-lao** or the **Elder** and the place he dwells in is named **Fong-chang** or **ten-foot cubic Room**. They don't have a Buddha-hall for prayer, but it is allowed to have a Dharma-hall for preaching purpose. When the Elder is delivering instructions, all the Dhyana devotees will stand up in the Dharma-hall one behind the other. The new monastic rules of Pai-chang are still the foundation of a discipline that one observes with admiration today.

Pai-chang died in the 9th year of the Yuan-ho period of the T'ang dynasty (814 A.D.), at the age of 95. Emperor Mu-tsung conferred on Pai-chang the posthumous title "Dhyana Master of Great Wisdom."

Chih-chuang was a class-fellow of Huai-hai. He was born at Chien-hwa of a Liao family. At the age of 8, he took the

Buddhist order, and completed the Buddhist commandments when his age was only 25. He was one of the important disciples of Ma-tsu. One day a monk asked Ma-tsu: "Without resorting to the four statements and endless series of negations, can you tell me straight-way what is the purpose of the Patriarch's coming from the west?"

Ma-tsu said: "I am not in good mood to answer your question today. You go to the Western Hall and ask Chih-chuang about it."

The monk went to the Western Hall and met the priest Chih-chuang, who pointing his head with a finger said: "My head aches today and I am unable to explain it to you today. May I advise you to go to see Brother Huai-hai."

The monk now called on Huai-hai and the latter said: "Since I come over here, I do not understand that thing."

The monk finally returned to the master and told him about his meeting with Huai-hai. Ma-tsu said: "Chuang's head is black while Hai's is white."

Chih-chuang was asked by a monk: "What would be a situation when he who is neither asking nor answering?"

Chih-chuang answered: "If you are afraid of the thing being spoiled, why do you do it?"

Huai-hai heard it and remarked: "I suspected this fellow's achievement hitherto."

The monk said: "Please you speak."

Thereupon Huai-hai said: "Even a complete picture is difficult to get."

He passed away in the 10th year of the Yuan-ho period of Emperor Hsien-tsung's reign of the T'ang dynasty (815 A.D.), at the age of 80.

Tao-wu of Tien-hwang, one of disciples of Shih-t'ou, was born at Tung-yang of Wu-chow of a Chang family. At his age of 14, he wanted to take Buddhist order but was

refused by his parents. He therefore took oath and reduced his food to one meal a day. His parents were forced to give him permission to become a monk. At his age of 25, he completed the 250 commandments at Chu Lin (Bamboo Forest) Temple of Hung-chow. He first called on Dhyana Master Kuo-yi at Yu-hung and received the Seal of Dharma-heart from the latter. He again went to pay homage to Ma-tsu and stayed at Ma-tsu's place for two summers. He then went to see Shih-t'ou and asked: "What kind of Dharma you will demonstrate upon people apart from Samadhi and Wisdom?"

Shih-t'ou said: "I have no slaves here, what thing should be set apart?"

Tao-wu said: "How to understand it?"

Shih-t'ou said: "Can you catch the sky?"

Tao-wu said: "If so, I will not go from hence."

Shih-t'ou said: "I don't know whether you come from that side in the morning and in the evening?"

Tao-wu said: "I am not a man of that side?"

Shih-t'ou said: "I already knew where you come from."

Tao-wu said: "Why you implicate me falsely?"

Shih-t'ou said: "You still hold a view of body."

Tao-wu said: "Though it is so, how can I show to the posterity?"

Shih-t'ou said: "Who is your posterity?"

Tao-wu therefore at once became enlightened.

Tao-wu was asked by a monk: "What is the theory of mystery?"

Tao-wu said: "Don't say that I explain Buddhadharma."

Monk: "Nevertheless, I, the pupil, have got doubtful obstruction."

Tao-wu: "Why did you not ask the old monk?"

Monk: "I did."

Tao-wu: "You go, there is no need for you to remain here anymore."

One day, Tao-wu suddenly called the verger (who indicates the order of sitting etc.) to come and asked: "Do you know it?"

The verger said: "No."

Tao-wu immediately threw away his pillow and passed away, at the age of 60.

Wei-yen of Yueh-shan was born at Chiang-chow of a Han family. At the age of 17, he took the Buddhist order under Dhyana Master Hui-chiao of Chao-yang. He completed the Buddhist commandments under the Vinaya Master Hsi-tsao of Heng-to mountains in 774 A.D. Later on he went to pay homage to Shih-t'ou and received the Seal of Buddha-heart from the latter. When Shih-t'ou saw Wei-yen quietly sitting in meditation, Shih-t'ou asked: "What are you doing here?"

Wei-yen said: "I am not doing anything."

Shih-t'ou said: "If so, you are sitting in idleness."

Wei-yen said: "Sitting in idleness is doing something."

Shih-t'ou said: "You say you are not doing anything; but what is that anything which you are not doing?"

Wei-yen said: "Even a thousand ancient sages knew not."

Shih-t'ou appreciated Wei-yen's idea and composed a Stanza:

*"Since of old we have been living together without knowing
the name;*

Hand in hand, as the wheel turns, we thus go.

Even the ancient sages failed to know what it is;

*How can ordinary people expect to have a clear understanding
of it?"*

Wei-yen was going to the Dharma-hall for religious instruction. There were many people gathered there. He was remained in the hall for a little while and then came back to an Abbot's room and shut the door. The superintendent of the hall having made an enquiries from the Master for instruction again, Wei-yen said: "There are Sutra-teachers for teaching Sutra, the Sastra-teachers for teaching Sastra and the Vinaya-teachers for teaching Vinaya, there is no need to blame me again."

A monk asked: "I have a doubt which I hope you will clear."

Wei-yen said: "Wait until I come up to the Dharma-hall this evening when I will have your doubt explained."

When the people gathered in the Dharma-hall, Wei-yen told the monk to appear before him. The monk walked up to him, when Wei-yen came down from his Upper-seat and taking hold of him said: "O! monks, here is one who has a doubt." So saying, he pushed him away and returned to his own abbot's room.

Wei-yen wrote the word "Buddha" and asked Tao-wu: "What is this word?"

Tao-wu said: "This is the word Buddha."

Wei-yen said: "You are too talkative a person."

Tao-wu said: "As my own nature of the great affair has not been cleared up, kindly preach me about it."

The Master kept silent for a little while and then said: "It is not difficult for me to speak a word to you, it is still better if you could realize it immediately. If you take the word into consideration, I will be guilty to you."

Lee-hao the magistrate of Lang-chow, called on Wei-yen but the latter continued to read his sutra without paying the least attention to the guest. When an attendant announced: "The Magistrate is here."

Lee-hao said loudly: "It is better to hear your name than to talk with you personally," and angrily turned to leave.

Wei-yen then spoke: "Why do you believe your ears and not your eyes?"

Lee-hao then asked politely: "What is Tao?"

Wei-yen made a gesture with his fingers pointing above and below, but the magistrate did not understand. Then Wei-yen recited a verse: "Like the cloud in heaven and water in a bottle." to which Lee-hao replied with the following poem:

*"You are doing exercises to make your body like a stork;
You have two boxes of Sutras under thousands of pine trees.
An answer to my question about Tao is no more than the
words;*

Like the cloud in heaven and water in a bottle."

Wei-yen was asked by Lee-hao, "What is the significance of discipline, meditation and wisdom?"

Wei-yen said: "There is no such an idle furniture in the place of mine—the poor monk. You need to sit on the top of a high mountain and walk at the bottom of deep sea. If you could not give up such things which is like the women's ornaments, it is impure efflux from Dhyana."

One evening Wei-yen climbed the hill for a walk. Seeing the moon suddenly appearing from behind the clouds, he laughed most heartily. The laughter echoed ninety miles east of Li-yang where his monastery was located. The villagers thought the voice came from their neighbours. In the morning the inquiry went from door to door until it reached the monastery, and the villagers concluded, "Last night the master gave us the greatest laugh of his life at the top of the mountain." Li-hao then composed a poem on the incident and sent it to the master:—

*"A lonely shelter is chosen,
His rustic taste is appeased;
None to greet, none to bid adieu,
Alone all the year round is he.*

One eve he climbed.

Straight in the clouds the moon he saw,

And what a hearty laugh he gave." (See Suzuki's translation)

Wei-yen was asked by a monk: "You don't allow people to read the sutras why do you do so?"

Wei-yen said: "It is for the sake of covering the eyes."

Thereupon the monk said: "One who wants to imitate you as you are, can he do that?"

Wei-yen said: "If you be that person, you have to see through even if it is a book made of leather."

In the 8th year of Tai-ho period of the emperor Chuan-tsung's reign of the T'ang dynasty (720 A.D.) he was passing away and was shouting: "The Dharma-hall is falling down, the Dharma-hall is falling down." All the monks came out and held pillars to support the hall. Wei-yen raised his hand and said: "You people don't understand my words", and died in peace. The emperor conferred on him the posthumous title: "Dhyana Master of Preaching Great Tao."

Fa-ch'ang of Mai-tze hills was born at Hsiang-yang (of Hupeh province) of a Cheng family. He studied Dhyana at Yu Chuan Temple of Chinchow in his young age. He first went to see Ma-tsu and asked: "What is Buddha?" Ma-tsu answered: "This very mind, this is Buddha." He heard it and at once he became enlightened.

During the middle of Chin-yuan period of the T'ang dynasty, he went to Mai-tze hills, 70 miles away from Yu-hang (of Chekiang province) and stayed in seclusion.

One day a monk who was disciple of Yen-kuan coming to his temple said: "Have you been in this hills for how long?"

Fa-chang said: "I have seen green hills become yellow."

Monk said: "Where is the path which will lead me out of the hills?"

Fa-chang said: "You can follow the current to go out."

The monk went back and reported this incident to Yen-kuan in detail. Yen-kuan said to himself that I met a Dhyana monk at Kiangsi and later there was no information about him. He might be identified with that monk. He therefore sent out his monk again and invited Fa-chang to come out from hills. Fa-chang composed a stanza to show his idea:

*"To lean against a decayed tree, which is overthrown and
destroyed soon, in the cold and silent grove;*

*I never changed my mind, though I have lived many springs
passing on;*

*Even I meet a recluse who gathering fuel will not look after
me,*

*How can it be for the Architect who labouring in searching
and tracing me?"*

Ma-tsu heard that Fa-chang was staying at Mai-tze (Plums) hills and never came down to the plain. He therefore sent a monk to enquire from Fa-chang: "What is the place of entrance you have obtained and therefore you are staying on the hills?"

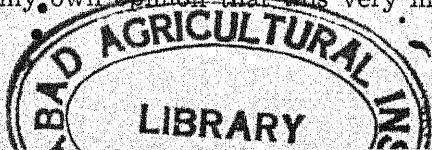
Fa-chang said: "This very mind, this is Buddha."

Monk said: "Recently Ma-tsu's method for attaining enlightenment is different from that."

Fa-chang said: "What is the difference?"

Monk said: "It is neither mind nor Buddha."

Fa-chang said: "This old man is deluding himself and causing disorder among people to no end; let you hold the idea that it is neither mind nor Buddha as you please, I only hold on my own opinion that this very mind, this is Buddha."



The monk reported their conversations to Ma-tsu when he returned. Thereupon Ma-tsu said: "Plums are growing ripe."

Upasaka P'eng-yun paid a visit to Fa-chang and said: "I have long desired to see the big plum (pointing Fa-ch'ang), but I don't know whether the plum is thoroughly ripe or not?"

Fa-ch'ang said: "From where you seek to speak?"

P'eng-yun said: "If I answer you, all sorts of things will break into fragments."

Fa-chang said: "Return me the seeds."

Fa-chang used to teach his disciples such a sermon:

"If our minds are attached to neither good nor evil, it will reveal all things which are originally so."

One day Fa-chang suddenly told his disciples: "If it comes we should not resist, if it goes we should not trace." Leisurely he heard a rat's squeak and he said: "This is the thing but not others, please you all should protect it carefully, as I am going away now." He died a natural death at his age of 88.

Pu-yuan of Nan-ch'uan was born at Hsin-cheng of Cheng-chow of a Wang family. In the 2nd year of the Chih-te period of T'ang dynasty (758 A.D.), he went to Ta Kuei hills to learn Buddhist doctrine under Dhyana Master Ta-hui. At the age of 30, he went to Sung mountains to complete Buddhist commandments and studied Vinaya. Later on, he paid a visit to Ma-tsu and attained samadhi. In the 11th year of Chin-yuan period of the T'ang dynasty (796 A.D.), he built a Dhyana Vihara at Tze-yang where he lived for thirty years and never come out to the plain. Lo-hsuan, the magistrate of Hsuan district requested Pu-yuan to come down to the plain for the preaching of Buddha-dharma and Lo-hsuan himself became a devotee, hence there gathered hundreds of people around him for Dhyana truth.

Pu-yuan used to make a personal statement that Man-jushri and Samantabhadra each were given 30 blows in the third watch of last night but they had taken advantage of going out. Chao-chow, the pupil of Pu-yuan who heard the talk, took advantages of going out and asked contrary wise immediately: "Whom you have instructed to receive 30 blows?"

Phu-yuan said: "Let us now point out where Master Wang's mistakes are?"

Chao-chow made a salute and went away.

Pu-yuan was going to a farmstead and the local God of the soil made a forecast to the landlord in his dream and asked him to prepare a meal for the priest. Next morning, Pu-yuan really arrived at a farmstead and he was told about the dream by the landlord. Pu-yuan said: "As I have not made any effort to cultivate morality I was being watched by the spirits and ghosts."

Chao-chow said: "Why you are watched and looked at by them?"

Pu-yuan said: "You may offer another share of meal before the local God of the soil."

Hwang-po occupied the first seat who saw Pu-yuan arriving; but he did not get up. Pu-yuan asked: "When were you following Buddha-truth?"

Hwang-po said: "During the time of Buddha."

Pu-yuan said: "As if the descendants of Master Wang are still here."

Hwang-po had to go down from the seat.

In the Nan-chuan Temple, monks of the eastern wing quarrelled with those of the western wing over the possession of a cat. Master Nan-chuan seized it and lifting it before the disputing monks, said: "If any one of you can say something to save this cat, I will let it go."

As nobody came forward to utter a word of affirmation the Master cut the object of dispute in two, thus putting an end to the dispute forever between the monks of the two wings. Later on Chao-chow came back and Pu-yuan put the matter before him as to what he should have done to save this cat. Chao-chow without further ado took off his stray sandals and, putting them on his head, went out of the room. Seeing this, Pu-yuan said: "If you were here at that time you would have saved the cat."

One day addressing the assembly, Pu-yuan said: "During the Kalpa of Emptiness there are no names. As soon as Buddha comes into the world there are names. Therefore people seize upon the external forms of things."

The Great Tao, (truth of Dhyana) is totally without anything sacred or secular. Everything that has a name is subject to limitations. Therefore the Elder of Kiangsi said: "This is not mind, this is not Buddha, this is not a thing."

The Great Tao is without form. The absolute truth is without opposite; it is both empty and unmoving. It is not within the flow of Samsara; the Three Realms do not contain it, it is not within past, future, or present.

This mind is not Buddha; this wisdom is not Truth."

One day Pu-yuan was to make known to the public by saying: "Master Wang wants to sell his body, is there anyone who wishes to buy?"

A monk said: "There is a person."

Pu-yuan said: "He will not sell his body at any cost, how can you buy?"

Lo-hsuan said: "I, the pupil, who come from universe think that still there is a body in it?"

Pu-yuan said: "Due to your remembering and taking it."

Lo-huan said: "Wherever you go, the world is accomplished."

Pu-yuan said: "However this is your own affairs."

Lo-hsuan again asked Pu-yuan: "What is your surname? Reverend Sir."

"My surname is Wang."

"Do you have a family?"

"The four ministers are not going contrary to a state of consciousness."

"Where is the king dwelling?"

"The jade-palace where moss and weeds are growing."

"What say you? when the moss and weeds are growing at the jade-palace?"

"He will not occupy the principal seat."

Later on Shih-lin Kung had written an eulogy which runs as follows:

"The jade-palace where moss and weeds are growing and the king who will not occupy the principal seat,

There would be no way for the four ministers to submit their good plans:

The old farmer knows from whom he has received the support and favour,

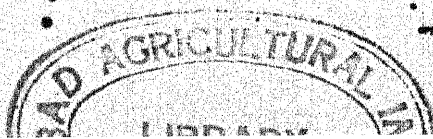
When they hoe the ground, the sounds and pleasant breezes are falling down the open country."

While Nan-ch'uan was collecting cooked-rice though not full boiled he said: "This is cooked-rice but not full boiled."

Whereupon Chih-chien said: "Unborn."

Nan-ch'uan said: "Even unborn is still an inferior thing."

Nan-ch'uan was once asked by Huai-hai, if there was anything he dared not talk about to others. The Master said: "Yes."



Whereupon Huai-hai continued: "What then is this something you do not talk about?"

Nan-ch'uan answered: "This is not mind, this is not Buddha, this is not a thing."

Huai-hai said: "If so, you have already talked about the matter."

Nan-ch'uan said: "I cannot do anything better. What would you say?"

Huai-hai said: "I am not a great sage."

Nan-ch'uan said: "Well, I have already said too much about the matter."

Hui-chung asked Nan-chuan who had arrived newly: "Where do you come from?"

Nan-ch'uan said: "From Kiangsi."

Hui-chung said: "Is Ma-tsu really coming?"

Nan-ch'uan said: "Only this."

Hui-chung said: "What is behind the back?"

Nan-ch'uan then left.

A monk asked: "After your death where do you want to go?"

Nan-ch'uan answered: "I want to become a bull at the foot of mountain."

Monk said: "Could I go with you?"

Nan-ch'uan said: "If you want to go with me you have to hold a grass in the mouth."

After saying this, he passed away at his age of 87, in the 8th year of Ta-ho period of the T'ang dynasty (780 A.D.).

There were many contemporaries with Huai-hai, Nan-ch'uan who have also done great service to the Dhyana Buddhism. The following are the important ones:

Dhyana Master Tien-jan of Tan-hsia was born in an unknown place and belonged to an unknown family. He was first planning to go to the capital to appear at the Civil

Examination, on his way, he met a Dhyana Master who advised him: "It is better to compete for Buddha-hood than for the appointment in official circle. Ma-tsu of Kiangsi is a great Dhyana Sage, and you should go there for competing for Buddha-hood." Tien-jan went to call upon Ma-tsu for instruction, and Ma-tsu said "your teacher is Shih-t'ou and it is better for you to go to see Shih-t'ou." Tien-jan, therefore, called on Shih-t'ou who asked him to go to a distillery. Tien-jan served in a kitchen for three years. One day Shih-t'ou told all the audiences: "You all should smooth out grass in front of the Buddha hall, every one ought to bring a spade with you." But Tien-jan alone filled up to the full the tub with water and washed his head. After that he bowed down foolishly. Shih-t'ou saw him with a smile and shaved his hair and turned him into a Buddhist priest. After Tien-jan had shaved and became a Buddhist priest, Shih-t'ou immediately gave instructions on Buddhist commandments while Tien-jan went away closing his ears. Later on he went to Tien-tai hills and stayed there for three years. He then went to Loyang and stayed at Hui-lin Temple for some time. Once there was a snow-fall and he took a wooden-statue of Buddha for making fire, so that he could be warm in the cold season. People blamed him for making fire with the statue of Buddha. Tien-jan said that he wanted to get relics from it. The villagers said, "How can you get relics from a wood." Tien-jan said that if it was so, why they blamed him for burning wood?

Once Tien-jan went to inquire about Dhyana doctrine from Ku-shih during the time of meal. The attendant served a bowl of congee to Ku-shih first, then to himself; but he did not serve Tien-jan, who therefore, had to serve himself.

The attendant said: "Though you get up early at the fifth watch of the night, there is still a person who travels the whole night."

Pao-chieh was accompanied by Tien-jan for sight-seeing and they saw a fish swimming in the water; Pao-chieh

pointed out the fish with his finger while Tien-jan said: "Tien-jan (naturally), Tien-jan (naturally)."

Next day Pao-chieh asked: "What was the idea behind what you said yesterday?"

Tien-jan made his body appear like a fish.

Thereupon Pao-chieh said: "My God."

A monk who had already come down to the foot of the hill asked Tien-jan:

"What path leads to Tan-hsia hills?"

Whereupon Tien-jan pointed out a hill and said: "The place which is looking green and intense black."

Monk said: "Is it just this?"

"A real lion who would be transmitted at once," said Tien-jan.

Tien-jan used to say that there was no Tao (Truth of Dhyana) to be cultivated and no Dharma to be realized at my place. A drink of water or a peck of food has its own value to every body. There was no need of suspicion and doubt.

He died at the age of 86 in the year of 825 A.D.

Wu-yet of Fen-chow, was born at Shanglo of Shang-chow at a Tu family. At the age of 9, he studied Mahayana Sutra under the feet of Dhyana Master Chih-pen of Kai-yuan temple. He took Buddhist order at the age of 12, and at the age of 20, he completed Buddhist commandments under the Vinaya Master Yu of Hsiang-chow. Later on He went to pay homage to Ma-tsu and asked: "I heard that the mind is Buddha but I cannot thoroughly understand it."

Ma-tsu said: "The mind which you have not enlightened is Buddha."

Addressing the assembly, Wu-yet said: "Today there are many people who can explain the theory of Dhyana and universal truth, like the uncomputable sands of the Ganges. In fact, if we cannot wash away a vexatious dust, we shall not be able to avoid the fate of transmigratiön. While if

we don't give up our thoughts, we have to sink to the bottom. Only retired officials and the noblemen will not go to appear in the governmental civil examination. See their great virtues who after obtaining their aims, live in humble huts or stone caves, and use an old vessel for keeping the food warm. They carry on such a life for twenty or thirty years. They never desire fame and position. They never think of wealth. If I speak the truth that is the right way. In ordinary life, use your mouth to take food, wear clothes to cover your body. All the rest of your worldly activities are meant to deceive the sages, the noble and the virtuous. If our cravings for worldly things can be erased completely it is good. But we cannot deceive a person who has the universal perception of thoughts of others with his inward vision. He looks down upon such filthy desires or thoughts as he looks down upon the ghastly scene of say seeing, blood and puss being eaten. After death the fallen or degraded soul takes birth in the lower strata of animal world. It is better to renounce everything at once and stop thinking of the outward influences on life. This is the right way by which we should go, otherwise you can, according to the methods of the Three Teachings cultivate your spiritual life. There is no harm if you could attain the Three Positions of Virtues and Four Grades of Sainthood. Our ancient virtues said: "If we attain a complete enlightenment, we will realise that all hindrances of past Karma is empty in its original, if we are unable to attain it, we have to repay the debt of former life."

Wu-yet was once forced to go to the Court by the emperor Mu-tsung of the T'ang dynasty. He then said to the invitees: "You all may go ahead and I shall go by another way", he then took bath and cut his hair. At the midnight he passed away sitting cross-legged, at the age of 62, in 824 A.D.

Ta-tien of Chao-chow asked Shih-t'ou: "Ancient people talked about things. Some said they exist while others said nothing exists. These two points of views slander the Truth. Please remove them away, Reverend Sir."

Shih-t'ou answered: "There is not a single thing here. What should I remove? Please try to speak out without using your throat and mouth."

Ta-tien said: "There is no such a one; "Who can do this."

Shih-t'ou said: "Thus you have a place for entrance."

Ta-tien was asked by a monk: "How is the person who comes out from the midst of thatness?"

Ta-tien said: "He is already out of the midst of thatness."

Monk said: "How is the people in the midst of thatness?"

Ta-tien said: "He shall not ask me."

When Han-yu, the great Confucianist exiled in Ch'ao-chow, approached Ta-tien with the following request: "Your disciple is greatly annoyed by military and administrative affairs, you kindly condense Buddha's teachings for me in a nutshell?" Ta-tien remained silent for a long time, throwing Han-yu into a little confusion. At this time, the priest San-ping, who accompanied his master, struck the couch three times,

"What are you doing?" questioned Ta-tien. Whereupon San-ping rejoined with a quotation from the *Mahaparinirvana Sutra*, "First move by means of fixation (of the mind, as contrasted with the passion-nature) and then extricate yourself by enlightenment."

Han-yu said: "Your teachings, my master, are like a lofty gate; your attendant and I have found the path of entrance."

Ta-tien used to give a sermon which as follows:

"To get rid of violent thoughts and stop thinking of vain hopes, is true accomplishment of your true mind. The true mind and the environment of the Six senses (sight, sound, smell, taste, touch and thought), even observance, recognition, quietness and silence, have no inter-relations at all.

The very mind is Buddha. There is no need of self-cultivation."

Hui-lang was born at Chukuang of Kuangtung province in a Cnyang family. At the age of 13, he took Buddhist order at Teng Lin Temple. When he was 17, he went to Heng mountains and completed Buddhist commandments at Yo Monastery. Later on he went to pay homage to Ma-tsu. The latter asked: "What do you want to seek from here?"

Hui-lang said: "I am after the insight attained by Buddha."

Ma-tsu said: "Buddha has no such insight; such a sight belongs to Evils Ones. You say you come from Heng mountains, but you seem not to have seen Shih-t'ou yet. You had better go back to see him."

Hui-lang accordingly went back to see Shih-t'ou and asked: "What is Buddha?"

Shih-t'ou said: "You have no Buddha-nature."

Hui-lang said: "What about those living beings moving about us?"

Shih-t'ou said: "They have got Buddha-nature."

Hui-lang said: "Why then not I?"

Shih-t'ou said: "Because you fail to see to it yourself."

After he heard this, Hui-lang at once became enlightened. He later on lived at Chao-ti Temple of Tanchow for thirty years, without stepping outside the house. Whenever people came to seek instructions, he simply said "Go, Go, you have no Buddha-nature." This was his method of initiation.

Shih-kung Hui-Chu'ang of Fou-chow was a hunter. One day he was hunting a herd of deer passing through Ma-tsu's temple. Shih-kung asked Ma-tsu: "Have you seen those deers?"

Ma-tsu said: "Who are you?"

Shih-kung: "I am a hunter."

Ma-tsu: "Do you possess the skill of an archer?"

Shih-kung: "Aim at, aim at."

Ma-tsu: "One arrow will shoot how many deer?"

Shih-kung: "One arrow one deer."

Ma-tsu: "You don't know how to shoot with arrow."

Shih-kung: "Do you know it?"

Ma-tsu: "Yes, I know it."

Shih-kung: "One arrow can shoot how many deer?"

Ma-tsu: "With one arrow I can shoot a group of deers."

Shih-kung: "You and deers are living beings, why you shoot a group of deers by one arrow?"

Ma-tsu: "If you know this, why don't you shoot yourself?"

Shih-kung: "From where should I shoot myself?"

Ma-tsu: "You have been bearing ignorance for countless years, your violent thoughts have stopped at once today."

After hearing this, Shih-kung gave up his bow and arrow, and used his knife to cut his hair to be a Buddhist priest at the feet of Ma-tsu.

Once Shih-kuang worked in the kitchen and was asked by Ma-tsu: "What are you doing?"

Shih-kung said: "I am tending cattle."

Ma-tsu said: "How to do it?"

Shih-kung: "Once the cattle go to pasture. I will immediately pull the nose of cattle back."

Ma-tsu: "If you really can tend cattle, I shall have leave to retire."

Shih-kung asked the head monk: "Can you take hold of voidness?"

Monk: "Yes."

Shih-kung : "How do you proceed ?"

The monk thereupon, extending his arm, grabbed at the empty space. Remarked by Shih-kung : "How can you take hold of voidness in such a way ?"

Monk : "How ? Then you do it ?" No sooner was this said then the master grabbed the monk's nose and pulled it hard. The monk cried aloud, saying: "This is too hard, you will pull it out."

Shih-kung concluded : "In no other way can you take hold of voidness."

Ta-chu Hui-hai, was a native of Chien-chow of a Chu family. He learned Buddhism under the priest Tao-chih of Ta Yun Temple at Yuehchow. He went to pay homage to Ma-tsu. The latter asked : "What do you want to do ?"

Hui-hai : "I want to seek Buddha-dharma."

Ma-tsu : "You don't care for your treasure, and what were you doing after giving up your home? There is nothing over my place, how can you get Buddha-dharma?"

Hui-hai bowed down and said : "Which one is my own treasure ?"

Ma-tsu : "One who asks me is your own treasure, you are lacking in nothing, you can use it freely, why you seek from outside ?"

After hearing this, Hui-hai realised his own nature and made a prostration and salutation. He then served Ma-tsu for six years, and went back to Ta Yun Temple where he wrote a thesis entitled "**The Way of attaining Sudden Enlightenment**" which argues for the necessity of sudden enlightenment as the entrance gate to Truth. All erroneous conceptions must be broken through suddenly in order to behold in the enlightenment one's own undifferentiated, real nature. This book was brought to Ma-tsu who read it carefully and said : "There is a big pearl which is perfect and bright." Therefore people called him "Ta-chu" (big pearl) and there were always big gatherings before him

for seeking Dhyana doctrine. Once a monk asked him 'May I put a question, will you answer it?' Hui-hai said that you can scrap up anything from deep lake and the shadow of the moon. Monk said: "What is a Buddha?"

Hui-hai said: "In front of the clean lake is not Buddha?" The monk could not understand it and remained standing for a considerable time. The monk again asked: "What kind of Dharma you are preaching to save people?"

Hui-hai: "I don't have any Dharma to save people."

Monk: "Words of Dhyana Master are so complete and rounded-out."

Hui-hai: "What kind of Dharma you preach to save people?"

Monk: "I preach **Vajrachhedikprajnaparamita Sutra.**"

Hui-hai: "How many times you have preached it?"

Monk: "I have preached more than twenty times."

Hui-hai: "Do you know who has spoken this Sutra?"

Monk said in angrily: "Don't you know this Sutra was spoken by Buddha? Why you joke with me?"

Hui-hai: "For if anyone says that the Tathagata had set forth a Teaching he really slanders Buddha and is unable to explain what I teach. If anyone says that this Sutra is not spoken by Buddha, he really slanders the Sutra. Please you say now." The monk could not answer it and Hui-hai again put a question: "The Sutra says that who sees me by form, who seeks me in sound, perverted are his footsteps upon the Way; for he cannot perceive the Tathagata. Can you say who is that Tathagata?"

Monk: "I have become a deluded person."

Hui-hai: "You have not attained enlightenment, why you say delusion?"

Monk: "Please speak."

Hui-hai: "You have been preaching the **Vajrachhedika Sutra** for more than twenty years, you still don't

know Tathagata?" The monk made salutation again and left.

Addressing the assembly, Hui-hai said: "Don't think, don't search, it always reveals itself without consideration, don't let your mind visualise anything by sound and external objects, and don't follow any form and raise up any opinions, it will be at peace naturally."

Upasaka P'ang-yun, was born at Heng-yang of Hunan province in a Confucian family. At his young age, he did not like worldly affairs and wanted to seek the true reality. He had been to Shih-t'ou's place and was a fast friend of Dhyana Master Tien-jan of Tan-hsia hills.

One day Shih-t'ou asked: "Since you have met me, tell me how you carry on your daily life?"

Upasaka P'ang said: "If you ask about daily life, I am unable to open my mouth."

Shih-t'ou approved it and asked: "Are you Upasaka or Buddhist priest?"

Upasaka P'ang said: "According to my own wish, I shall remain as it is."

Later on, he went to see Ma-tsu and asked: "What kind of people are not accompanied by myriads of things?"

Ma-tsu: "I shall tell you when you sip all the water in the Western river with your tongue at one stretch."

After hearing this, P'ang at once understood the mysterious idea of Dhyana, and he stayed on at Ma-tsu's place for two years for further study on Buddha's teachings. He wrote a Stanza as follows:—

"My family members either male or female are not to be married;

We gather together,

Talk about the story of no-birth."

P'ang once was attending an assembly to listen to a priest preaching the **Vajrachhedikaprajnaparamita Sutra**.

When he heard the words 'It is straightly attained by freedom from separate personal selfhood,' he asked: "You talk about freedom from separate personal selfhood, then who are the listeners and preacher?" The priest was unable to answer it.

Upasaka P'ang once suddenly said with a sigh: "It is difficult, it is difficult, it is difficult, if we put ten maunds of oil on the top of trees;" while his wife also said: "It is easy, it is easy, it is easy, we can catch the purpose of Bodhidharma's coming from the west;" and his daughter Lin-chao also said: "It is neither difficult nor easy, when I am hungry I eat, when I am tired I sleep." We therefore come to know how they were talking about the story of no-birth at P'ang's family.

Before his passing away, P'ang asked his daughter Lin-chao to come out of the house to see the sun whether it was in the centre of sky as he had decided to go away from this world in noon time. She went out to see the sun and came back and said: "The sun is rising in the centre of sky but it is under total eclipse."

P'ang came out and saw the sun which was not under total eclipse, returned back to his room where Lin-chao had already occupied her father's seat and passed away. P'ang, therefore said that the original endowment and nature of his daughter was so fast.

Mrs. P'ang saw her husband and daughter passed away and she immediately went to the field for telling the incidents to her son who also died at once on the very spot. Mrs. P'ang said to herself "You people have done it in such a way, I will do it in a different way." Where she had gone was not known to the people.

4. Hwang-po, Kuei-shan, Lung-tan, Yun-yen & Chao-chow

Hwang-po Hsi-yun was a native of Fu-chien province. At his young age, he took Buddhist order at Mount Hwang-po, in the district of Kao-an, which forms part of the prefecture of Hung-chow. Holding in esteem only the intuit-

tive method of the highest Vehicle, which cannot be communicated in words and letters, he taught nothing but the doctrine of universal mind, holding that there is nothing to teach, in that both mind and substance are void and that the chain of casuality is motionless. It is like the sun riding through the sky and emitting glorious light, uncontaminated by the finest particle of dust. Disciples hastened to him from all quarters, there were always more than a thousand with him at a time. Hwang-po used to speak to his disciples about reality by saying:—

“Don’t depend on one piece of cloth and a mouth of food to pass your whole life easily but for nothing. You seem to understand how to learn words and phrases, and read and keep them into the inside of your skin bag (body). Would it be replaced with the problem of life and death? Even if you have thoroughly learned the different theoretical paths they will not be possible to be in place of your own right view. You should make an effort upon it.”

Hwang-po was third in the direct line of descent from Hui-neng, and a ‘spiritual nephew’ of Pai-chang Huai-hai. One day Huai-hai asked: “Where do you come from?”

Hwang-po said: “I come from the root of Ta Hsuieng hills where I picked up some mashrooms.

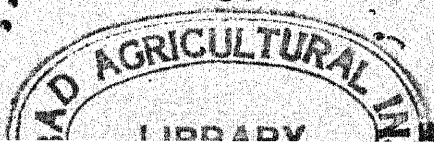
Huai-hai: “Did you see a Tiger?”

Hwang-po at once acted as a tiger and loudly roared and cried while Huai-hai held out his knife for killing. Hwang-po gave a slap upon his master who went away with a smile. Addressing the assembly, Huai-hai said: “There is a tiger in the root of Ta Hsuien hills, you people should be careful. I am bitten by the tiger once.”

At Nan-ch’uan’s place, Hwang-po was asked to mow green vegetables when Nan-ch’uan said: “Where do you want to go?”

Hwang-po said: “I am going to mow green vegetables.”

Nan-ch’uan said: “What thing you have to mow vegetables?”



Hwang-po raised his knife, Nan-ch'uan said "Let us go to mow vegetable." One day, Nan-ch'uan told Hwang-po "I will recite a **Song of Ox-herding** and you follow it chorally". Hwang-po said "I have got my own teacher."

Hwang-po was seen off by Nan-ch'uan who pointed out his bamboo hat holding on his back and said: "You the elder's physical body is big while the bamboo hat is small."

Hwang-po said: "Though, it is thus, yet a major chilio-cosm is under it."

Nan-ch'uan said: "What is Master Wang (Nan-ch'uan's designation)?"

Thereupon Hwang-po immediately puts on his bamboo hat and goes away.

Chu-nan was asked by Hwang-po: "How was the matter when there was no manifestation of the Three Realms in you?"

Chu-nan said: "Are they existing now?"

Hwang-po said: "We may leave out the question whether it exists or not; but I want to know what is the present?"

Chu-nan answered: "It is neither present nor past."

Hwang-po said: "My Dharma-eye is with you."

Later on, Chu-nan lived at Pao-en Temple of Suchow for 20 years and did not go out of the threshold.

After planting some fir-trees, Yi-hsuan was asked by Hwang-po: "Why did you plant so many fir-trees in the deep of the mountains?"

Yi-hsuan said: "Firstly, they will give posterity something to be kept as an ancient record; secondly, they will give the monastery to be used as a mark of reputation, I have spoken out now." He then used his matchlock to strike on the ground three times.

Hwang-po said: "Though you have done so but you have already received my blows."

Yi-hsuan again used matchlock to strike on the ground three times and made several sounds of exhalation.

Hwang-po later on shifted to Ta An Monastery of Hungchow. Once Pai-hsiu, then Prime Minister of the T'ang dynasty, entered the monastery where he saw the portrait of an eminent Buddhist priest hung on the wall and said: "His true deportment is worth seeing, where is this eminent priest?"

Thereupon Hwang-po shouted: "The Prime Minister Pai." Pei-hsiu assented to it. Hwang-po asked in contrary: "Where?" Pei-hsiu at once became awakened.

Hwang-po's teachings are recorded in the famous book known as the **Hwang-po Doctrine of Universal Mind** which was edited by Pei-hsiu, Prime Minister of the T'ang dynasty.

He passed away at Hwang-po hills in 850 A.D.

Kuei-shan Ling-yu was born at Chang-hsi of Fu-chow in a Chao family. At the age of 15, he left his home and took the Buddhist order at Chien-shan Temple of Fu-chow at the feet of Vinaya Master Fa-chang. Later on he completed the Buddhist commandment at Lung Hsin Temple at Han-chow (Present capital of Chekiang province). At the age of 23, Kuei-shan went to pay homage to Pai-chang Huai-hai in Kiang-hsi. Pai-chang asked: "Who are you?"

Kuei-shan: "I am Ling-yu."

Pai-chang: "Please find out whether there is still a fire in the stove?"

Kuei-shan stirred up the stove once and said: "There is no fire."

Pai-chang came down from his upper seat and stirred up the bottom of stove and found some fire there. He then brought the fire to show Kuei-shan and said: "Is it not fire?" Kuei-shan hearing it at once became aware. Thereupon Pai-chang said: "This is a temporary fork in the road. If you wish to see Buddha-nature, you should wait for the time and opportunity to come. When the time

comes, you would be awakened from illusion. You would be awakened from forgetfulness, at that moment you would realize that this original thing will not be found elsewhere.”

There was another disciple of Pai-chang named Ssu-Ma T’ou-tu who was a scholar of Astronomy and Geography. One day he came back from outside and said to Pai-chang: “Kuei Shan hills is a preaching seat of 1,500 people.”

Pai-chang: “Can I go there?”

Ssu-ma T’ou-tu: “Kuei-shan is a fresh hill and you are a man of bone. If you were staying there, I don’t think that you would have got disciples more than a thousand.”

Pa-chang: “Hwa-lin the head monk can go?”

Ssu-ma T’ou-tu: “This man is also not fit for the place.”

Pa-chang: “Can Lin-yu go there?”

Ssu-ma T’ou-tu: “Yes, he can go.”

Thereupon Hwa-lin asked Pai-chang: “I am the head monk, if I am unable to go, how Lin-yu will be able to go?”

Pai-chang: “If anyone of you could speak but a word to fit the matter, he may go.” Pai-chang, therefore pointed out the vase on ground and said: “If this is not called a vase what will you name it?”

Hwa-lin: “This should not be called a wooden vessel.” Pai-chang did not approve of his answer and he then asked Lin-yu (Kuei-shan) about it. Kuei-shan was silent for a little while and he then kicked the vase over. Pai-chang said with a smile: “The head monk has been defeated.” Pai-chang immediately ordered Lin-yu to go to Kuei-shan hills for establishment of Dhyana organization there.

Lin-yu arrived at Kuei-shan hills, he was accompanied by monkeys and took maize to satisfy his hunger. After some time, the people came to know it and helped Lin-yu to build a monastery called T’ung-Ching. Thereafter Pai-hsiu the then Prime Minister of the T’ang dynasty used to go to consult him on Dhyana teachings.

Addressing the assembly, Kuei-shan said: "Like the clear stillness of autumn water—pure and without activity; in its tranquil depths are no obstructions. Such an one is called a man of Tao, also, a man who has nothing further to do."

A monk asked: "If a man who has attained sudden enlightenment, should he labour for further cultivation?"

Kuei-shan answered: "If he really apprehends the original Truth and is himself aware of it. What he called by the phrase 'cultivation or un-cultivation' has become an alternative words. I would not speak out any method for you to approach."

Once when Kuei-shan saw Yang-shan Hui-chi coming he stroked the ground with his five fingers, then drew a line with one finger. Yang-shan drew a line across the nape of his neck with his hand, then took hold of his ear and shook it several times. Kuei-shan lapsed into silence.

Kuei-shan was asked by Yang-shan and the former answered: "It is a very good lantern."

Yang-shan said: "Only is this one?"

Kuei-shan said: "What is this one?"

Yang-shan said: "This is a very good lantern."

Whereupon Kuei-shan said: "I certainly do not know it."

When Tai-shui Fa-chen was staying with Kuei-shan, he distinguished himself in various ways, in discipline, industry, and daily behaviour. Kuei-shan thought a great deal of him.

One day Kuei-shan called him in and said: "You have been here for some time, but you have never approached me with a question. How is that?"

Fa-chen said: "But where do you want me to insert a word?"

Kuei-shan: "Why do you not ask what 'Buddha is'?"

Fa-chen at once applies his hand over Kuei-shan's mouth.

Kuei-shan said: "You have really attained the marrow."

Addressing the assembly, Kuei-shan said: "After my death I want to become a bull at the foot of hills. I will write five words 'This is a monk of Kuei-shan hills' at the left rib. Hence you can call me a monk of Kuei-shan, as well as, a bull or you call me, a bull as well as a monk of Kuei-shan. He preached Buddha-dharma for more than forty years. He passed away in the 7th year of the Ta-chung period of the T'ang dynasty (853 A.D.) at the age of 83. The emperor conferred on him the posthumous title "Dhyana Master of Great Perfection."

Yun-yen T'an-ch'eng was born at Chien-chong of Chung-lin in a Wang family. He took Buddhist order at his young age at Shih-men. He learnt Dhyana under Pai-chang for twenty years. After Pai-chang passed away he went to pay homage to Kuei-shan where he understood the mysterious idea.

One day Wei-yen asked: "Besides Pai-chang's place, where you had been?"

Yun-yen: "I had been Kuang-nan."

Wei-yen: "I heard that a big stone outside the eastern gate of Canton city has been removed by the local magistrate?"

Yun-yen: "Not only the magistrate could not remove it but even all the people of the whole country were not able to move it."

Later on Wei-yen again asked: "I understand you know how to play with a lion. As I right?"

Yun-yen: "Yes."

Wei-yen: "How many lions can you play with?"

Yun-yen: "Six".

Wei-yen : "I also know how to play with lion."

Yun-yen : "How many lions can you play with?"

Wei-yen : "One is six, six is one."

Yun-yen later went to Kuei-shan and the latter asked : "I am told that you knew how to play with the lion when you were at Wei-yen's place. Am I correct?"

Yun-yen : "That is correct."

Kuei-shan went on : "Do you play with it all the time ? or you sometimes give it a rest ?"

Yun-yen : "If I wish to play with it, I play; if I wish to give it rest, I give it a rest."

Kuei-shan : "When does it rest, where is it?"

Yun-yen : "At rest, at rest."

When Tao-Wu Yuan-chih and Yun-yen were attending their master Wei-yen, the latter said : "Where human understanding fails to reach, refrain by all means from putting in any words; if you do, horns will grow on your head. Brother Yuan-chih, what would you say to this?"

Yuan-chih without saying anything left the room.

Yun-yen asked the master : "Why brother Yuan-chih did not answer you."

Wei-yen said : "My back aches today. You would better go to Yuan-chih himself and ask, for he understands."

Yun-yen sought out Yuan-chih and asked : "How is it that you gave no answer to our master just now?"

Yuan-chih remarked : "It is best for you to ask the master himself."

Later on T'an-ch'eng went to stay at Yun-yen hills where he once addressed the assembly : "There is a man who will not hesitate to answer you whatever you ask."

T'ung-shan asked : "How many volumes of literature he possesses?"

Yun-yen said: "There is not a single word he possesses."

T'ung-shan said: "Then, how has he got such a lot of knowledge?"

Yun-yen remarked: "He does not sleep day and night." This means that the man who always recalls to his mind.

On the 26th of October of the 9th year of the Hui-chang period of the T'ang dynasty, (841 A.D.), Yun-yen called the superintendent of the temple and said that the head monk would leave from here tomorrow and he should keep religious food ready. Next day, Yun-yen was informed that no one was going away. In the night Yun-yen passed away at the age of 60. The emperor conferred on him the posthumous title "Dhyana Master of Detainlessness."

Tao-wu Yuan-chih was born at Hai-huan of Yu-chang of a Chang family. He had been attending to Wei-yen along with Yun-yen together. One day, Yun-yen was asked by Yuan-chih: "What kind of thing is a seat for Bodhi?"

Yun-yen: "The seat of inaction."

Thereupon Yun-yen asked Kuei-shan the same question. Wei-shan said: "Bodhi makes the empty as its seat."

Kuei-shan again turned over the same question to Yuan-chih. Whereupon Yuan-chih said: "If he likes to sit let him sit, if he likes to lie down let him to lie down; but there is a person who neither sits nor lies down. Speak it out quickly, speak it out quickly."

Yuan-chih was asked by a monk: "Why it is difficult to trace the footprints of Bodhisattava who have no supernatural power?"

Yuan-chih said: "The people who are in the same line will understand it."

"Do you know it?" said the monk.

Yuan-chih: "I do not know it?"

Monk: "Why you do not know it?"

Thereupon Yuan-chih said: "You do not understand my words."

Yun-yen asked Yuan-chih and the latter said: "If I ask you to point out the thing which will be fit for some particular use?"

Yun-yen said: "This one has not arrived for a long time."

Thereupon Yuan-chih said: "Still leave an astringent taste at the root of your teeth."

Chung-hsin was accompanying Tao-wu to condole him on a bereavement. Chung-hsin asked the latter: "Is it birth? Is it death?"

Tao-wu said: "I do not say it is birth nor do I say it is death."

Chung-hsin: "Why don't you speak out?"

Tao-wu: "I do not speak it out, I do not speak it out."

Chung-hsin: "If you don't speak out, I shall beat you."

Tao-wu: "You may beat me as you please, but I do not speak out, whether it is birth or death?"

Chung-hsin beat Tao-wu at once. Thereupon Tao-wu said: "You go quickly otherwise you will be beaten by the others."

Chung-hsin went to see Shih-shuang and requested him to speak it out. Shih-shuang said: "Would you not hear what he said that he would not speak it out whether it is birth or death?" Chung-hsin heard it and at once became enlightened. He gave food to feed the Buddhist priests and confessed his sins."

Tao-wu said: "The place where our intelligence and wisdom were unable to approach, we must restrain ourselves to speak it out otherwise our heads will put forth horns."

The priest Chih T'ou To said: "How is it so?" While the master goes out without answer.

Yun-chu remarked: "The words 'restrain ourselves to speak it out', is very malicious; it is just like a person who kills both the dragon and the snake by a swing-stick at the same time."

Pu-hwa used to strike a bell round the market and speak to himself that he could not get a place to go. Once Tao-wu Yuan-chih held him and said: "Where are you thinking of going?"

Pu-hwa said: "Where do you come from?"

Tao-wu does not answer. Whereupon Pu-hwa takes off Tao-wu's hand and goes.

He died in 836 A.D. at the age of 67. The emperor conferred on him the posthumous title "Dhyana Master of Cultivating Oneness."

Lung-tan Ch'ung-hsin, a native of Chu-koun was of a pastry maker's family. When Dhyana Master Tao-wu was staying at Tien-wang monastery, he was offered ten cakes per day. After Tao-wu ate them, he would give back one cake to Ch'ung-hsin saying "this one cake I offer you as an honour for your generation." Once Ch'ung-hsin thought within himself as to why those cakes sent by him were returned back to him? was there any significance behind? Ch'ung-hsin then went to call on Tao-wu for clearing his doubt. Thereupon Tao-wu said that you brought cakes over here and I returned to you. Is there anything wrong about it? Hearing it, Ch'ung-hsin at once understood the mysterious idea and he took Buddhist order, named Ch'ung-hsin.

One day Ch'ung-hsin asked: "O! master, since I have come over here, you do not teach me the method of awakening the mind."

Tao-wu said: "Since you come over here, I always teach you the method of awakening the mind."

Ch'ung-hsin: "When and where you have taught me?"

Tao-wu: "When you were here with me, you brought tea, I received it. Your prostrated and saluted, I bowed my

head. Are these not my instructions for awakening your mind?"

After hearing this, Ch'ung-hsin at once became enlightened.

Te-shan paid a visit to Lung-tan Ch'ung-hsin and the former said: "Black-dragon". Ch'ung-hsin then lighted a candle to Te-shan who was ready to take it while Ch'ung-hsin blow it out. Whereby Te-shan performed bowing and Ch'ung-hsin said: "What you have seen?" Te-shan answered: "Henceforth I will not doubt upon the words said by all old monks in the world".

Ch'ung-hsin was asked by Lee-hao, the magistrate of Lang-chow: "What is the Prajna?"

Ch'ung-shin: "I have no Prajna".

Lee-hao: "Fortunately I meet you".

Ch'ung-hsin: "It is still a word of remnant".

Chuan-tse was also accompanying Yun-yen and Tao-wu to learn Dhyana at the feet of Wei-yen. One day, Chuan-tse said to his fellow-brothers—Tao-wu and Yun-yen: "Both of you ought to go to occupy a region each and establish a centre there for preaching of Wei-yen's teachings. My nature is careless and lazy, and I have no ability at all, but I am fond of hills and rivers. Later on if you know my place and happen to be an intelligent person, you may send him to me; I may teach him whatever I have learned and compensate my teacher for his gratefulness." He then went to Hsiu-chow taking boating as a profession to support his daily life.

One day, Chia-shan was addressing the assembly and a monk said: "What is the idea of Dharma-kaya?"

Chia-shan: "Dharma-kaya is formless."

Monk: "What is the idea of Dharma-eye?"

Chia-shan: "Dharma-eye is defectless."

At this occasion, Dhyana Master Tao-wu Yuan-chih was present and he was laughing at Chia-shan whose answers

were not in accordance with the very opportunity given to a person. Chia-shan came down from the upper seat and asked Tao-wu: "What I have said to the monk must be incorrect and therefore you began to laugh. I hope you will be good enough to point out".

Tao-wu: "It seems you come to this world without your teacher".

Chia-shan: "You please point out where I have made a mistake?"

Tao-wu: "Your solution lies with the Boat-man (Chuan-tze) of Hwa-ting".

Chia-shan: "What is this boat-man".

Tao-wu: "This boat-man has not one piece of the tile above and no place for even an awl to stand."

After hearing this, Chia-shan dressed and went to see the boat-man. When they talked to each other, Chia-shan was beaten down to the water by the boat-man. Chia-shan came up on the boat from the water while the boat-man said: "Now you speak, now you speak." Chia-shan was thinking of speaking and he was again beaten down into the water. At this moment Chia-shan became enlightened. The boat-man said: "I have been fishing everywhere, this time I have netted a golden fish."

Thereupon Chia-shan went back to his house and Tao-wu sent another monk to ask: "What is the idea of Dharma-kaya?"

Chia-shan said: "Dharma-kaya is formless."

Monk: "What is the idea of Dharma-eye?"

Chia-shan: "Dharma-eye is defectless."

The monk went back and reported his talk with Chia-shan to Tao-wu. Tao-wu then said: "This time the fellow is enlightened."

Chao-chow Ch'ung-shen, a temporary resident of Kuei-shan Lin-yu, was learning Dhyana under the same master

Nan-ch'uan Pu-yuan. He was a native of Ha-hsiang village of Tsao-chow of a Ha family. Before completing the Buddhist commandment, he went to call on Pu-yuan at Tzu-yang. Pu-Yuan asked: "Where did you part from?"

Chao-chow: "I left the Auspicious Portrait Vihra recently."

Pu-yuan: "Did you see the auspicious portrait?"

Chao-chow: "I did not see the auspicious portrait but I saw a statue of Tathagata in lying posture."

Pu-yuan: "Are you a self-mastering Swami or not?"

Chao-chow: "I am a self-mastering Swami."

Pu-yuan: "Where is your master?"

Chao-chow: "During this cold weather of mid winter season, I sincerely pray for your good health."

Thereupon Pu-yuan appreciated his idea and allowed him to be his pupil.

One day, a scholar approached Pu-yuan and the latter asked: "Have you been here before?"

Scholar: "I have not been here before."

Thereupon Chao-chow said: "Please you go and have a cup of tea."

There another person came to see Chao-chow and the latter asked: "Have you been here?"

The man immediately answered: "Yes, I have been here." Chao-chow said: "Please you go and have a cup of tea."

The superintendent of the temple heard it and argued by saying: "Whether a man who has been here or not, is always asked by our master to go to have a cup of tea?"

Chao-chow therefore, called out: "Superintendent." The superintendent immediately responded to the call and Chao-chow also said the same words: "Please you go to have a cup of tea." This is what we have called a Kun-an of Chao-chow tea.

Chao-chow heard a Swami was calling the monks to go to the preaching hall and he told his attendant to ask the Swami to go there. Thereupon the Swami went away straightly. Chao-chow said: "Swami has obtained a place of entrance while the attendant is standing up outside the gate."

Chao-chow once worked as a cook, he closed the door and the house was full of smoke. He cried: "Put out the fire, put out the fire." When people arrived there he said: "If you speak to the point, I shall open the door." The people were unable to answer it. At that time, his teacher Nan-ch'uan gave him a key through the window and Chao-chow then opened the door.

Once Chao-chow was passing by Hwang-po's place while Hwang-po closed his door. Chao-chow therefore had to strike fire from Buddha's hall of exposition and was crying for some one to put out the fire. When Hwang-po came out he caught Chao-chow and said: "Speak, speak."

Chao-chow said: "You draw a bow after the thief had left."

Chao-chow was asked by a monk: "What is the mystery of mysteries?"

Chao-chow: "How long your mystery has been?"

Monk: "Long ago."

Chao-chow: "You would have been killed had you not met me."

While still on his Dhyana pilgrimage, Chao-chow saw Tai-tzu and asked: "What is the body of the Prajna?"

Tai-tzu repeated: "What is the body of Prajna?"

Thereupon Chao-chow gave a hearty laugh and went away.

On the day following Tai-tzu saw Chao-chow sweeping the ground. Tai-tzu asked: "What is the body of the Prajna?"

Chao-chow threw up his broom and with a hearty laugh went off. Tai-tzu then returned to his place.

Chao-chow carried up the wooden bowl and said: "After thirty years if you can see me, you may take this bowl and worship it otherwise you may strive to break it." A monk came out and answered: "I dare say that I can see you after thirty years." Thereupon Chao-chow broke the wooden bowl.

Chao-chow met an old lady and was asked by her: "Where are you staying?"

Chao-chow: "I am staying at Hsi (west) of the Eastern courtyard;" but the old lady did not utter a single word. When Chao-chow returned and asked all the monks: "I told an old lady that I am staying at Hsi (west) of the Eastern courtyard. Do you know what word is it the word **Hsi** (stay) of a phrase-stay or is it the word **Hsi** (west) of a phrase-west with the same spelling?"

Thereupon some one answered that it is the word **Hsi** in the phrase of west while the others answered it is the word **Hsi** in the phrase of stay.

Chao-chow said: "You people can be judges for judging the weight of salt and iron only."

A monk asked: "Why are you speaking like this?"

Chao-chow said: "Because you all know the words only."

Once Chao-chow was asked by a monk: "Who was the Buddha before us?"

Chao-chow: "The one in the shrine."

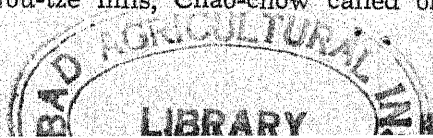
Monk: "That Buddha has no form. Who is the Buddha?"

Chao-chow: "No-mind is he."

Monk: "Is it permissible for one to make a discrimination between mind and no-mind?"

Chao-chow said: "You have already made a discrimination, and what more do you want me to say about it?"

While Ta-tung, of Tou-tze was staying in a straw-thatched hut in Tou-tze hills, Chao-chow called on him.



Chao-chow met him on his way to the hut, and finding out who he was, Chao-chow asked, "Are you not the master of Tou-tze hills?"

Tou-tze without answering him said: "Pray give me a penny for my tea and salt."

Chao-chow got the hut before tou-tze came back from his errand; he entered and quietly waited for the host.

Asked Chao-chow, seeing him approach with an oil-pitcher, "I heard so much of Tou-tze, and what do I see now but an old oil pedlar?"

Tou-tze said: "You just see an oil pedlar, but no Tou-tze."

"Where is Tou-tze?"

"Oil, Oil," was the response of the old monk-pedlar.

Another time Chao-chow asked Tou-tze: "What you say when a person who revives in the midst of death?"

Tou-tze: "It does not allow to travel in the night but he will arrive his destination when the dawn breaks."

Chao-chow: "I have already waited for the dawn to break but he further waits for the darkness to come."

A monk asked: "When the entire body crumbles and scatters, there is something eternally spiritual—what of it?"

Chao-chow said: "The wind is rising again this morning."

Another monk asked: "The ten thousand Dharmas return to One; where does the One return?"

Chao-chow: "When I was staying in Ching-chow I made a hemp robe that weighed seven cattay."

Addressing the assembly, Chao-chow said: "Where it should be held so tight? Let nothing rise up from mind, no defects in things with this view; sit and see it for thirty years, if you are still unable to get it, come and cut off my head."

One day, the Chief Commander of Chin-ting came to call on Chao-chow and the latter asked: "Do you understand my intention, Sir?"

Commander: "No."

Chao-chow: "I have been keeping the Buddhist precepts and vegetable diet up to this old age, I therefore have no strength to come down from the cart to receive the guests who come over here." Hearing it, the Commander respected him much.

The day following, a General came to pass a message to Chao-chow and he came down from his cart to receive it. After a little while, an attendant asked: "When the Chief Commander came you did not come down from the cart. But when his General arrived here you did the contrary?"

Chao-chow: "You don't know the matter in detail. I receive first class people of Dhyana at my Dhyana cart and when the second class people of Dhyana come I come down from Dhyana cart to receive them. And when the third class people of Dhyana arrive here, I go out of the gate to receive them."

Later Chao-chow sends a duster to the Commander who was stationed at Chin-ting, and ordered his pupil emphatically: "If he asks you where you come from, you can tell him that the old monk uses it without exhaustion."

The mysterious words of Chao-chow spread over the whole country and the people used to call it the family-standing of Chao-chow. He passed away in the 4th year of the Chien-ning period of the T'ang dynasty, (897 A.D.), at the age of 120. The emperor conferred on him the posthumous title "Dhyana Master of True Endless."

The above mentioned period may be called the **Period of the Patriarchal Dhyana Excelling Buddha** and I shall offer a good example by giving Chih-hsien of Hsiang-yen's Kun-an as follows:

Hsian-yen Chih-hsien was a disciple of Pai-chang. After his master's death, Hsiang-yen went to Kuei-shan,

who had been a senior disciple of Pai-chang. Recognising his aptitude for Dhyana, Kuei-shan once asked Hsiang-yen: "I am not going to find out how much you know from book-learning and other sources. What I want you to tell me is this: "Can you let me have a sentence from you before you came out of your mother's body, before you came to discriminate things?"

Thus asked, Hsiang-yen did not know how to answer the question. He retired to his own room and assiduously made research into the notes which he had taken of the sermons given by his late master. He failed to come across a suitable passage which he might present as his own view. He returned to Kuei-shan and implored him to teach him the doctrine of Dhyana, but Kuei-shan replied: "What I can teach you is my understanding and is of no use to you." Hsiang-yen went back to his own room and burnt all his sutras and notes. "A painted piece of cake does not appease a hungry man." So he decided not to do anything with Dhyana, and retiring altogether from the world, to spend the rest of his life in solitude and the simple life in accordance with Buddhist rules. He left Kuei-shan and built a hut near the tomb of Dhyana Master Hui-chung at Nan-yang. One day Hsiang-yen was walking in the mountain; he used some potsherds to hit at a bamboo, when the sounds come out, in the midst of uncontrollable laughter. He got suddenly enlightened. He was delighted and grateful to his master Kuei-shan for not having explained what the one sentence was. He then composed a Gatha which he sent to Kuei-shan and which runs as follows:—

*"At a single stroke all I'd known was forgotten,
Now there's no further need for cultivation;
Changing of countenance to make known in an old path,
It does not fall into the secret opportune moment quietly.
Everywhere there will be no traces at all,
There is merely a respect-inspiring deportment outside of the
demeanour;
The people who have attained the universal path in every place,
Saying that this is a superior opportune moment."*

Kuei-shan read his Gatha and said that Hsiang-yen Chih-hsien is thoroughly enlightened. Yang-shan said: "Let me test him again."

Later Hsiang-yen was asked by his fellow-brother Yang-shan about the state of wrong view and the former answered: "I was in distressed circumstances last year. It was not so poor as yet; I am really poor this year. Last year I was desperately poor to such an extent that I had not even enough ground on which to stick an awl; this year I have not an awl even with me."

Thereupon Yang-shan said: "I grant your understanding of Tathagata Dhyana, but Patriarchal Dhyana is something you have not yet seen even in your dreams. It was a satire on Hsiang-yen. He therefore has written a Gatha to answer it by saying "If you are still not knowing it, you may ask and take it from Swami." After hearing this, Yang-shan said: "I am happy that you are understanding Patriarchal Dhyana now." The terms of Tathagata Dhyana and Patriarchal Dhyana have been made out from this.

Readers may put a question: what is the difference between Tathagata Dhyana and Patriarchal Dhyana? It is not so difficult to explain. What Hsiang-yen said that he was in distressed circumstances last year. It was not so poor as yet; I am really poor this year. These words have explained the grades of spiritual cultivation; and what he said later that if you are not still knowing it, you may ask and take it from the Swami who will speak out the idea that it is ready made originally and at the very moment you will realise it. We therefore come to know that the Tathagata Dhyana whose method to attain enlightenment is dependent on gradual and that of Patriarchal Dhyana is sudden enlightenment. Yang-shan preferred Patriarchal Dhyana than Tathagata due to this reason only. However whether it is Patriarchal or Tathagata Dhyana, you have to realise by yourself and it has nothing to do with book-learning.



CHAPTER IV

THE DHYANA OF THE FIVE LINES OF TRANSMISSION OF THE LAMP EXCELLING PATRIARCHS

During emperor Wu-tsung's reign of the T'ang dynasty (841-846 A. D.), he listened to a Taoist named Chao Kuei-chen's advice and ordered the destruction of Buddhism and collection of the bells and copper statues of the monasteries. He ordered his officers to make coins out of the copper statues and agricultural implements of the iron. People were to surrender Buddha's portraits and vessels of Law to the Government within one month. This is called the crisis of the **Three Wu** in the history of Buddhism in China.

After this great persecution, the teaching sects of Buddhism declined, but the Dhyana School came up like grass that sprouts in the spring season. Because the devotees of Dhyana Buddhism do not require Sutras or Sutras for their publicity and preaching; they were living either on the hills or by the side of rivers, even under trees or in jungles where they cultivated matters of spirit and propagation of their doctrines. Therefore during the late period of T'ang dynasty and the period of Five Dynasties, five lines of transmission of the lamp of Dharma or may be called "Five Houses of Dhyana Buddhism" arose in the Southern Sect of Dhyana Buddhism in China. The development of these Five Houses of Dhyana Buddhism in China was foretold by Bodhidharma, 'With five petals the flower would be complete naturally.'

It is not entirely clear when this designation of "Five Houses" was first used. According to **Treatise on Ten Rules of the Dhyana School** written by Fa-yen Wen-yi that the Sects of Kuei-yang, Lin-chi, Yun-men and Tsao-t'ung are already mentioned. If we add the Fa-yen Sect to these, we have the five sects now. The expression of "Five-Houses"

could not have arisen much later than Fa-yen as the book called **The Eyes of Man & Heaven** has mentioned the Five Houses in detail which was written in 1188 A.D.

1. The Kuei-yang Sect

Chronologically, the earliest of the Five Houses was the Kuei-yang Sect, but it died out rather quickly. From the 4th generation after Kuei-shan Lin-yu, the line of transmission is obscure. The sect owed its name to the two mountains, Kuei-shan in Hunan and Yang-shan in Kiangsi, on which the monasteries of its founders stood. Kuei-shan attained enlightenment under his master Pai-chang Huai-hai, by whom he was chosen to be the founder of the Monastery on Kuei-shan mountains. Prominent among Kuei-shan's disciples were Yang-shan Hui-chi and Hsiang-yen Chih-hsieh, and the latter I have already mentioned in the previous chapter. Now I shall talk about the life of Yang-shan Hui-chi which is as follows:—

Yang-shan was born at Huai-hwa of Shao-chow of a Yet family. At the age of 15, he wanted to become a Buddhist monk but it was refused by his parents. Yang-shan therefore cut off two fingers to prove the sincerity of his resolve before his parents. As a result, he received the desired consent and gave him up to the Buddhist order under the feet of Dhyana Master Tung of Nan-hwa Monastery. Before completing Buddhist commandment, he had been making his pilgrimage to the country. He first called on Tan-yuan and the latter spoke thus to Yang-shan: "At that time Hui-chung the national teacher could transmit the circles of six generations of patriarchs, altogether ninety-seven in number. He gave them to me which I have handed them over to you. Please keep it carefully."

Yang-shan said: "I have already burnt."

Tan-yuan said: "Why have you burnt them?"

Yang-shan said: "When it is useful for us we use it, we should not cling to it. If you want it I can redraw them." Tan-yuan approved his understanding on Dhyana.

Later on Yang-shan went to Kuei-shan and the latter asked: "Are you self-mastering Swami or not?"

Yang-shan said: "I am a self-mastering Swami."

Kuei-shan said: "Where is your self-master?"

Thereupon Yang-shan at once went to the east from the west side and stood up there. Kuei-shan therefore agreed with Yang-shan's understanding of mysterious Dhyana.

One day Yang-shan asked: "Where the True Buddha is dwelling?"

Kuei-shan answered: "It will go back to the original place after your thinking is exhausted; the substance and characteristics always exist and the matter and reason are one. The true Buddha is as such."

After hearing this, Yang-shan at once became enlightened and attended Kuei-shan for 15 years. They founded the Kuei-Yang Sect of Dhyana Buddhism.

Once when Kuei-shan saw Yang-shan coming he stroked on the ground with his five fingers, then draw a line with one finger. Yang-shan drew a line across the nape of his neck with his hand. He then took held of his ear and shook it several times. Kuei-shan lapsed into silence.

Kuei-shan once made the following remark: "Many masters have indeed an insight into the Great Body, but know nothing of Great Use."

Yang-shan transmitted this remark to a monk living in a hut at the foot of the hill and asked: "What do you think of the master?"

Monk said: "Repeat that, please."

When Yang-shan was about to do so the monk kicked him down to the ground Yang-shan reported the incident to his master, who gave a hearty laugh.

Yang-shan was asked by a monk: "What was the purpose of the Patriarch's coming from the west?"

Thereupon Yang-shan drew a round and wrote the word **Buddha** in the centre of circle.

Sao-feng was asked by Yang-shan about his state of wrong view recently. Sao-feng said: "There is no single Dharma to bar a sensibility."

Yang-shan said: "Your explanation is at the objective world."

Sao-feng said: "What is your opinion, Brother?"

Yang-shan said: "Don't you know that there is no single Dharma to bar a sensibility."

Once Yang-shan called on Yen-t'ou Ch'uan-huo and the latter raised his duster. Yang-shan spread out his cushion and Yen-t'ou threw his duster behind. Yang-shan took up his cushion while Yen-t'ou said: "I don't give assent to your spreading out your cushion but I give assent to your taking it up."

Shan-tao was asked by Yang-shan: "May I read the written canons?"

Shan-tao said: "It is not our duty. If you oppose it, it is still a violent wisdom, which is not worth mentioning. If you don't oppose them, it has nothing further to do."

One day Hwang-po asked Lin-chi to hand over a letter to Kuei-shan while Yang-shan was working at Kuei-shan's place as a receptionist. Yang-shan received a letter from Lin-chi and said: "This is Hwang-po's letter or yours?" Lin-chi was about to raise hand to beat Yang-shan and the latter said: "If you understand the matter, there is an end to it, what do you want now?" Lin-chi therefore gave up his intention to beat him. As you know that everyone has been beaten by Lin-chi whenever you meet the latter for religious instruction. But Lin-chi met Yang-shan and he could not do anything. We therefore come to know that Yang-shan's Dhyana achievement is higher than that of Lin-chi.

Afterwards Kuei-shan asked Yang-shan: "Pai-chang got Great Opportunity and Great Use from Ma-tsu and who has got these?"

Yang-shan said: "Hwang-po got the Great Opportunity while Lin-chi got Great Use." Kuei-shan approved it.

Upasaka Liu used to ask Yang-shan how to realize one's own mind and the latter said through a Gatha:

*"If you want to realize one's own mind,
There will be no mind for you to realize;
The mind which is not in need of realization,
It is called the true realization of mind."*

After a considerable conversation between Yang-shan and an Arhat the latter said: "I have come to the east to pay homage to Manjushri but I met a little Sakyamuni." Therefore the Dhyana School calls Yang-shan as Little Sakyamuni hence.

Once Yang-shan was sitting with his eyes closed, a monk came up silently and stood beside him. Yang-shan opened his eyes and drew a circle on the ground; within the circle he wrote the word "water", then glanced back at the monk. The monk had nothing to say.

A few years before his death, Yang-shan wrote a Gatha that runs as follows:

*"I have enjoyed 77 years of life in this world,
Today I am going away at such an old age;
Going along with the current of the time at my pleasure,
My two hands nurse the knees."*

After some time Yang-shan passed away while he nursed the knees with his two hands. The emperor conferred on him the posthumous title "Dhyana Master of Understanding the Wisdom" and he was buried at the Yang-shan hills.

Prominent among his fellow-brothers who were attending on Kuei-shan numbered 3 or 4 persons such as Hsiang-

yen Chih-hsieh, Lin-yun Chih-chen, the Priest Mee and Wang Chen-ch'u etc. As regards Hsiang-yen, I have already mentioned in previous chapter, I will not again discuss over here.

Lin-yun was a native of Chang-hsi of Fu-chow. He was first attending to Kuei-shan and once he saw the Peach-flower and got enlightened. He wrote a gatha as follows:

*"I have been searching the knight-errant for the last thirty
years,
I don't know that how many times the leaves of tree falling
and leads to complications;
Since I saw the peach-flowers,
Now there is no further doubts in mind."*

Dhyana Master Ts'ao invited the priest Mee at a meal but he did not make seats there. Priest Mee spreaded out his cushion to perform his bowing and Ts'ao gets down from bed which was occupied by Mee subsequently. Ts'ao had to sit on ground and after the meal was over, the followers of Mee who were satirizing Ts'ao's seat being snatched. Thereupon Tsao said: "If you come over here after three days, you might be saved." After three days, Priest Mee really came. Ts'ao then said: "I was robbed on the day before yesterday."

Wang Chen-ch'u was attending the official business while the priest Mee was arriving; Wang raised his pen whence Mee said: "Can you still judge the case of the im-material universe behind all Phenomena?"

Wang threw his pen and entered his hall and did not come out again. The priest Mee again sent a man to Wang's hall with secrecy and heard Wang's words: "The lion bites people and dogs fight for foods." After hearing this, Priest Mee became at once enlightened.

Yin-tien of Yi-chow was asked by a monk: "What is your Buddha-nature, Reverened Sir?"

Yin-tien: "What is it that you call Buddha-nature?"

Monk: "If you speak like this, you have no Buddha-nature."

Yin-tien: "If you say so, I am happy, I am happy."

Prominent among Yang-shan's disciples were Hsi-t'a Kuang Mu and Nan-t'a Kuang Yung. One day a monk asked Kuang-mu: "What is right hearing?"

Kuang-mu: "It does not come in through ear."

Monk: "How is it?"

Kuang-mu: "Do you still hear it?"

Monk: "What is the difference between the ideas of teaching sect and that of Patriarch's?"

Kuang-mu: "Can you speak out that what thing comes into the mouth of a bottle and goes out?"

Monk again asked: "What is the purpose of Bodhi-dharma coming from the west?"

Kuang-mu: "Because you have no Buddha-nature."

Monk: "What is the meaning of sudden enlightenment?" Thereupon Kuang-mu draw a circle to show him.

Monk: "What is the idea of Gradual enlightenment?" Kuang-mu hearing this, at once, put out his hand and raised it in the air three times.

One day Kuang-yung came back to Yang-shan hills and Yang-shan asked: "What is your purpose in coming over here?"

Kuang-yung: "I have come over here for the purpose of paying homage to you."

Yang-shan: "Do you still see the old monk?"

Monk: "I did see the old monk."

Yang-shan: "Does the old monk resemble an ass?"

Monk: "You don't resemble a Buddha."

Yang-shan: "I resemble what?"

Kuang-yung: "If you resemble anything, what is the difference between you and an ass?"

Yang-shan: "I have been testing people by this question for the last 20 years, but there was no one who could thoroughly understand it. Whatever you have answered which is beyond the discriminations between saint and layman, kindly protect it very carefully."

Kuang-mu was followed by Ju-pao of Tze-fu Temple in Chichow. Ju-pao some times was sitting alone for a considerable time, then he opened his eyes and looked round upon his disciples and said: "Do you know it?" Disciples said: "No." Thereupon Ju-pao said: "You say that you don't know it, it is insulting you all."

One day Ju-pao picked up a rush kneeling-mat and said: "All Buddhas and sages who have obtained the entrances of Dhyana by reason, will come out from this place." He therefore threw his kneeling-mat away.

Ju-pao was followed by Chin-jui. One day Chin-jui was asked by a monk: "What is the song of the ancients?" Chin-Jui drew a circle to show them.

"What was the sentence in the very beginning?"

"Before the universe was going to be created, You, the Acharya were also here."

Addressing the assembly, Chin-jui said: "If you see a staff for banners of a temple from another hills while you go back, your feet deserve to have thirty blows. Moreover you still want to cross over the river."

We therefore come to know that the family-standing of Kuei-shan Sect is such an isolation and steepness. Though there were many people of the Kuei-shan Sect being enlightened but the line of transmission is obscure only up to the five generations.

2. The Lin-chi Sect

The Lin-chi Sect of Dhyana Buddhism in China made much headway. It pushed out the other sects, and spread widely over the North and the South of China. The founder of this Sect was Yi-hsuan (died in 867 A.D.), who received the Dhyana doctrine from Hsi-yuan. Hsi-yuan lived for many years on a mountain called Hwang-po, which lies to the west of the city of Nanchang in Kiangsi province and which gives its name both to him and to his interpretation of the Dhyana thoughts. Holding in esteem only the intuitive method of the highest Vehicle, which cannot be communicated in words, he taught nothing but the doctrine of the universal mind; holding that there is nothing else to teach, in that both mind and substance are void and that the chain of caused is motionless. This great disciple Yi-hsuan, the founder of the Lin-chi Sect also said:

"The men of today who engage in spiritual cultivation fail to achieve their ends. What is their fault? Their fault is not having faith in themselves (i.e. in their own inner light)." Also there is another passage. "You people who are engaged in spiritual cultivation who wish to achieve the Buddha doctrine, for you there is no place for using effort. The only way is to do the ordinary things and nothing special, to relieve your bowels and to pass water, to wear clothes and to eat, when tired to lie down, as a simple fellow to laugh at yourself over these matters though indeed the wise men understand their significance."

Lin-chi was born at Nan-hwa of Tsao-chow of a Hsin family. He took the Buddhist order at a young age and was fond of Dhyana Buddhism. He was attending to Hwang-po in the beginning. One day the head monk asked him how long he had been in the monastery, to which Lin-chi answered: "Three years."

Head monk: "Have you ever approached the master and asked his instruction in Dhyana Buddhism?"

Lin-chi said: "No, because I do not know what question to ask."

Head monk: "You go and see the master and ask "What is the purpose of Patriarch's coming from the west?"

Lin-chi, therefore saw Hwang-po three times and asked this question but each time Lin-chi was given several blows. Finally, Lin-chi thought it best to see another master and the head monk agreed. Hwang-po directed him to go to see Ta-yu. When Lin-chi came to Ta-yu, the latter asked: "Where do you come from?"

Lin-chi: "From Hwang-po's place."

Ta-yu: "What instruction did he give you?"

Lin-chi: "I asked him three times about the purpose of the Patriarch's coming from the west and each time he gave me several blows without any instruction. I wish you would tell me what fault I had committed?"

Ta-yu: "No one could be more thoroughly kindhearted than that old master, and yet you want to know where you fault lay?"

Thus reprimanded Lin-chi's eyes were opened to the meaning of Hwang-po's apparently unkind treatment. He exclaimed: "At bottom there was nothing very much in Hwang-po's Buddhism."

Ta-yu at once seized Lin-chi's collar and said: "A little while ago you said you could not understand and now you declare that there was nothing very much in Hwang-po's Buddhism; what do you mean by that?"

Lin-chi without saying a word poked Ta-yu's ribs three times with his fist. Ta-yu loosened his hold on Lin-chi and remarked: "Your master is Hwang-po; I am not at all concerned with your business."

Lin-chi returned to Hwang-po and the latter asked: "How is it that you have come back so soon?"

Lin-chi: "Because your kindness is much too grandmotherly."

Hwang-po: "When I meet that fellow Ta-yu, I will give him twenty blows."



"Don't wait for that," said Lin-chi, "have them now." So saying he gave the old master a hearty slap.

Hwang-po said: "How dare this lunatic come into my presence and play with the tiger's whiskers."

Lin-chi then burst out into Ho (shout) and Hwang-po said: "Attendant, come and carry this lunatic away to the cell."

Later on the followers of Kuei-yang Sect said: "Hwang-po has obtained the Great Opportunity while Lin-chi obtained Great Use."

One day Lin-chi was sleeping, Hwang-po beat his couch three time with a stick. Lin-chi opened his eyes and saw Hwang-po there, he again closed his eyes and slept. Hwang-po again beat his couch three times with a stick and said: "That young man in the room below is sitting in meditation, and what are you doing by thinking of vain hopes here?"

Ta-chiao when arrived at Lin-chi's place the latter raised his duster. As soon as Ta-chiao saw the duster, he spread out the cushion. When Lin-chi threw away his duster and Ta-chiao took up his cushion, who entered the cell. The audience saw him and said: "Is this monk a relative of the priest Lin-chi? He neither salutes nor beats?"

Thereupon Lin-chi called Ta-chiao and said: "They say that you did not call on the Elder."

Ta-chiao said: "I did not consider it at all." Where upon he returned in the midst of the audience by himself.

Once Hwang-po entered the kitchen and asked the cook: "What are you doing?"

Cook: "I am cooking rice for the monks."

Hwang-po: "How much rice they eat at one time?"

Cook: "Two and a half picul of rice."

Lin-chi said: "It is not too much?"

Hwang-po: "We shall have it once more."

Lin-chi: "Don't wait for that, have it now." So saying he gave him a fist.

Later on Lin-chi was leaving and Hwang-po asked: "Where do you want to go?"

Lin-chi: "If I am not going to Honan I will go to Hupeh.

Hwang-po was about to beat him while Lin-chi held his stick and gave him a fist. Hwang-po called his attendant loudly: "Bring the late Patriarch Pai-chang's Dhyana flat bamboo (for beating criminals)."

Lin-chi also shouted: "Bring the fire (to burn it)."

Judging the above said Kun-ans we come to know that they use sticks and shouts the so called Bo Ho (Stick and Shout), which played so great a role in the Lin-chi Sect. The blows of the stick are not intended as punishment. Stick and shout serve rather as practical means, as expedients (Upayakaushalya), that are to help the comprehension of Reality.

Lin-chi later on established a Lin-chi Monastery at Chin-chow. He distinguished four types of shouts:

"In some instances the 'Shout' as like the jewel-sword of the Vajra King; in some instances the 'Shout' is like the golden-haired crouching on the ground; in some instances the 'Shout' is like a sounding pole; in some instances the 'Shout' does not function as a 'Shout'."

In this explanation of the shout one may venture, perhaps, to recognize characteristics of enlightenment more clearly brought out in other canons. The sword could indicate keenness of enlightenment; the lion crouching on the ground, controlled power; the pole and the weeds, the mystery in the homely things of daily life; and the last shout could mean the paradox of experience. As Lin-chi used to shout instead of giving religious instruction the people call this shout as "Lin-chi Shout." Later on Lin-chi's disciples also repeated the same shout to others. One day Lin-chi addressed all his disciples: "You people have repeated my

shout to others; I want to ask you: 'If there is a man who comes out from the eastern hall and the other from the western hall; and both of them shout at once at the same time, can you distinguish the respective positions of Guest and Host?' How can you distinguish if you cannot distinguish it, you should not repeat my shout upon others."

One day Lin-chi was addressing the assembly. There were two head monks who came out from the eastern hall, as well as the western hall and they shouted at the same time. A monk asked: "Is there a relationships between the guest and the host?"

Lin-chi said: "The relation between the guest and host is very clear." Lin-chi therefore created formulas called **Fourfold Relation of Guest and Host** which could be described in details as follows:—

The guest may learn from the host by seeing how he meets circumstances, and imitates him. The host may learn from the guest, as when those who are already profound in wisdom make constant inquiries from their visitors, and seize ardently on what they approve. The host may learn from another host, as when those who are already wise discuss points, and such as are learning throw away what they had been grasping firmly. The guest may learn from another guest, as when the learner is laden with the heavy wooden neck collar and iron lock and all discussion ceases.

There is another formula to teach disciples, which is called **Fourfold Precedence and Subsequence of Light and Activity**, namely "One time I preferred to give precedence to light and subsequently to activity; another time I preferred to give precedence to activity and subsequently to light; another time I preferred to embrace the light and the activity at the same time; another time I preferred to use the light and activity at different time."

There is another formula by which Lin-chi treats 'subject and object' entitled **Four Arrangements of Subject and Object** namely "Sometimes take away (i.e., negate) the

subject and not the object; another time take away the object and not the subject; yet another time take away both subject and object; and finally take away neither subject nor object." This formula indicates an ascending scale in the comprehension of Reality or in the complete enlightenment.

This **Four Arrangements of Subject and Object**, the idea of which is based on the well known **Four Propositions** in the Indian Buddhist logic-Catuskotika: 1. Existence; 2. Non-existence; 3. Both existence and non-existence; 4. Neither existence nor non-existence. As to the meaning, this formula corresponds to the four aspects of Dharma-dhatu of the Avatamsaka School: the realms of Phenomenon; of noumenon, of unimpededness between noumenon and phenomenon, and of unimpededness between phenomenon and phenomenon. In the first and second stages illusion departs first from the subject and then from the object; clinging to the subjective intellectual perception and to the objective world is overcome. The third stage denied both the subject and the object, but their differentiation continues to exist. Finally, in the fourth stage, when the transcending of the opposition of subject and object has been affirmed, the confrontation of subject and object ceases completely. Enlightenment is comprehended in its final oneness.

Though the teachings of Lin-chi are so wide the various aspects of which are mentioned above all the different aspects are covered by his one sentence—there was nothing very much in Hwang-po's Buddhism. Therefore Lin-chi once addressed his disciples at an assembly; "Within the body which admits sensations, acquires knowledge, thinks, and acts, there is the "Wu Wei Chen Jen" or "True man without a position."

Another of Lin-chi's expression, regarding the **Three Mysteries and the Three Important**s. There was a monk asking Lin-chi: "What is True Buddha?"

Lin-chi: "A mind pure, and at rest."

Monk: "What is the true Dharma?"

Lin-chi: "A mind clear and enlightened."

Monk: "What is the true Tao or the truth of Dhyana?"

Lin-chi: "In every place absence of impediments and pure enlightenment. These three are one."

Lin-chi died in the 7th year of the Hsien-Tung period of the T'ang dynasty (867 A.D.). A pagoda was erected over his ashes in the south part of Hopeh province, near Ta-ming district. The emperor conferred on him the posthumous title "Dhyana Master of Wisdom Light."

Chen Chuan-so was contemporary of Lin-chi, staying at Lung Hsin Temple in retirement. He used to make grass shoes and kept them on the road; he therefore was known as Chen Pu-shia or the Grass Shoe Chen. As his dialogue with the Dhyana students was very theological and philosophical, he was called Chen Chuan-so or the Worthy Chen.

One day Chen said to the members of the assembly: "You people need have a path of entrance, after you have obtained a place of entrance, don't show ingratitude to me the monk."

At that time, a monk came out with salute and said: "I dare not be ungrateful to you."

Whereupon Chen said: "You have already done an act of ingratitude to me."

Again Chen said: "I have been here for a good time, but I have not seen a person who has nothing further to do, why don't you come near me?"

There was a monk by his side at the time. Chen then told him: "The Karmadana is not here, you may go out of the gate and beat yourself by 30 blows with stick."

Monk asked: "What is my fault?"

Chen said: "You have added a button on your cangue."

A monk was asked by Chen Chuan-so: "What is the general idea of Buddha-dharma of Liu-yaŋg-the old?"

Monk said: "Walk on everywhere without following any particular way."

Chen said: "Is there such a phrase?"

Monk said: "Yes."

Thereupon Chen beat the monk and said: "You are really a person who knows words only."

Chen-tsao asked Chen Chuan-so: "What Sutra are you reading?"

Chen said: "I am reading **Vajrachchedika Sutra.**"

Chen-tsao: "Which translation is it since the Six Dynasties?"

Chen Chuan-so: "All composite things are like a dream, a phantasm, a bubble and a shadow."

Tien-ssu asked: "If three gates of the temple are opened, by which one I should enter?"

Chen at once called: "The Hon'ble Minister;" While Tien-ssu answered: "Yes."

Whereupon Chen said: "You should enter the gate of faith."

Lin-chi was followed by Chih-hsieh, Hsao the priest, Hui-jan and Chun-chiang etc. Chih-hsieh was born at Kuan-tao of a Shih family. He took the Buddhist order under Dhyana master Po-yen and at the age of 20 and completed Buddhist commandment. He went to pay homage to Lin-chi and the latter caught him for a considerable time and then gave up. Chih-hsieh said that I realized. Later on he used to speak to his audience that I did see Lin-chi who without speaking anything to me but I feel very much satisfied and am not hungry up till now.

A monk asked: "What is the final matter?"

Chih-hsieh said: "no need of a Buddha's mouth being opened."

Hsao was the priest of Pao-hsin. He was a native of Chin-chow. One day Hsao the priest saw Chao-chow arriv-

ing and he seated behind the back. Chao-chow made a salute and Hsao got down from the bed while Chao-chow came out.

A monk asked: "What will be the situation when there was no cloud at a great distance?"

Hsao the priest said: "If so the blue sky has to receive blows."

Hui-jan received initiation from Lin-chi, after that he made a trip to all temples in the country. One day he went to call on Yang-shan and the latter asked: "What is your name?"

Hui-jan: "Hui-chi."

Yang-shan: "Hui-chi is my name."

Hui-jan: "My name is Hui-jan." After hearing this, Yang-shan had a hearty laugh.

Later on he went to pay a visit to Te-shan and was about to spread his cushion while Te-shan said: "Don't spread your cooking cloth, I have no surplus food here."

Hui-jan: "Even if you have it, this is no place for you to cling."

Te-shan immediately tried to beat him by a stick while Hui-jan held the stick and pulled Te-shan on the bed. Te-shan had a hearty laugh while Hui-jan cried saying "Heaven, heaven." Te-shan lapsed into silence.

When Hui-jan was attending Hsueh-feng the former asked: "I heard that you always say that everybody has got an old mirror and even the monkey has got the same; so far as I know since the world passed all Kalpas, there had been no names, why you have given the name of old mirror?"

Hsueh-feng said: "A flaw has produced."

Hui-jan: "Even you don't know Hwa-tou (dialogue)."

Hsueh-feng: "Due to my too much monasterial affairs."

Chun-chiang asked a monk: "Where do you come from?"

Monk: "I come from T'sai Chan's place."

Chun-chiang: "Have you brought T'sai Chan's shout?"

Monk: "I could not bring over here."

Chun-chiang: "If so you are not coming from T'sai Chan's place."

The monk immediately shouted while Chun-chiang beat him.

Chun-chiang was a teacher of the emperor Chuang-t'sung of the later T'ang dynasty. One day the emperor Chuang-t'sung told Chun-chiang: "I have received a priceless bright pearl from Ta-liang but there is no one who could give a price for it.

Chun-chiang said: "Let me see your majesty's pearl."

The emperor spread his official cap while Chun-chiang said: "Who will dare buy your majesty's treasure." The emperor conferred on him the posthumous title "The Great Master of Universal Relief."

Chun-chiang was followed by Pao-yin of Ju-chow. One day Pao-yin addressing the assemblage said: "A precipice stands bolt upright on the body at height of a thousand yards."

At that time, a monk asked: "Are you speaking about a precipice that stands bolt up-right on the body at height of a thousand yards?"

Chun-chiang said: "Yes."

After hearing this, the monk lifted up the bed while Pao-yin said: "This blind ass is doing the things very disorderly." The monk was about to argue it while Chun Chiang kicked him out.

Pao-yin was followed by Yen-hsao, a native of Yu-hang district of Chekiang province.



One day Yen-hsao was asked by a monk: "What is Buddha?"

Yen-hsao: "What is not Buddha?"

Monk: "I don't understand your mysterious words, please speak out straight."

Yen-shao: "I am staying at Hai-man Chow, and the sun will shine upon us first."

Monk: "How is the bright moon in the sky?"

Yen-hsao: "It will not make a rotation in the sky but it will be ambushed under the ground voluntarily." Again:

"It is not located in the round sky but will live at Yu-li."

A monk asked: "What is your family standing?"

Yen-hsao said: "A crane has the wildest sphere but it is difficult to soar with its wings; if the fleet horse is not capable of one thousand miles a day, don't talk about him that he can chase the wind." He died in 974 A.D., at his age of 87.

Yen-hsao was followed by Shen-nien who was born at Pong-lei of a Ti family. He took Buddhist order at South Dhyana Vihra of Ju-chow and received Seal of Buddha heart from Yen-hsao.

A monk asked: "What song are you singing and what is your family standing revered Sir?"

Shen-nien: "I can manage my own affairs by sitting before the hills."

Monk: "I shall further request your high tone to rhyme once more."

Shen-nien: "Now I wish all of you to know it."

He again said: "Before the mouth of a thousand rivers, words cease to function; you may begin to speak before the mountain at a high of ten thousand feet."

A monk asked: "How to enter the gate of Dhyana?"

Shen-nien: "Though I heard that the barbarian chieftain has surrendered I have not seen anyone bringing sheep and submitting a piece of jade yet."

A monk asked: "How is a man of great joyfulness?"

Shen-nien: "He who does not see a single Dharma."

Monk: "How to be a man?"

Shen-nien: "Thanks to you-the Acharya to receive such words."

Shen-nien used to recite the **Sutra of Saddharma Pundarika** for twenty years continuously. Therefore he was known as Nien Fa Hwa (Reciter of the **Sutra of Saddharma Pundarika**). In his old age, he was employed as a receptionist at the Vihra of Yen-shao at Fung-hsueh. One day Shen-nien was standing by the side of his teacher Yen-shao who shed tears and said: "Unfortunately the Lin-chi Sect of Dhyana Buddhism has fallen to the ground at this time."

"I have seen many people in this preaching-hall and is there no one to succeed you?" said Shen-nien.

Yen-shao said: "There are many clever people, but few among them have realized the essence of minds."

Shen-nien said: "What about myself?"

Yen-shao said: "I have been thinking of you for a long time, but I am still afraid that you will not give up the **Sutra of Saddharma Pundarika**."

Shen-nien said: "It is possible for me to do so, however let me know your idea?"

After hearing this, Yen-shao at once went to the preaching-hall and related the story of how Buddha picked up the flowers and how his blue lotus eyes looked at the people in the assembly. Then Yen-shao said: "At this moment, what will you say? If you say that you are keeping silent, it will mean the idea of speaking and it seems to be obliterated by ancient sages; then what should you say?"

Thereupon Shen-nien wiped off his sleeve and went away; while Yen-shao also threw his stick on the ground and went back to his own room.

Afterwards the attendant asked Yen-shao: "What about Nien Fa Hwa who was facing you at the time?"

Yen-shao said: "Nien Fa hwa is understanding the matter now."

The attendant came to know that when Yen-shao who asked Shen-nien about the words "what will you say" and at this very moment he has transmitted the "Seal of Buddha Heart" to Shen-nien.

Shen-nien passed away in the 3rd year of the Shun-hwa period of the T'ang dynasty (993 A. D.), at the age of 67.

Shen-nien was followed by Shan-chao and Shan-chao was followed by Ch'u-yuan. From Ch'u-yuan arose the two later branches: the Hwang-lung Hui-nan and Yang-ch'i Fang-hui. At this time, the Dhyana Buddhism again rose rapidly and covered the whole country with its temples and establishments. It is called the Five Sects and Seven Branches in the history of Dhyana Buddhism in China.

3. The Ts'ao-tung Sect

While the Kuei-yang and Lin-chi sects go back to Hui-neng's disciple Nan-yueh Huai-jiang, the three other sects of Dhyana Buddhism sprang up from Ch'ing-yuan Hsin-ssu. The founder of the Ts'ao-tung Sect is Tung-shan Liang-chieh.

Tung-shan Liang-chieh was born at Hui-chi (present Chekiang province) of a Yu family. While Tung-shan was still a boy a Vinaya master made him study the **Prajna-paramita Hridaya Sutra**, and tried to explain the sentence of "What is the meaning of not having the organs of the senses and the objects of the senses." But Tung-shan immediately questioned that while we have five organs of the senses why does the Buddha tell us that there are no such things? The Vinaya master was surprised

at his question and told him: "I am not capable of becoming your teacher, you should go to Wu Shi hills to be ordained by Dhyana Master Mu. He completed his Buddhist commendament at the age of 21. After that he went to pay homage to Nan-chuan Pu-yuan. At that time, Nan-chuan had just finished his offering of food to Ma-tsu at his death anniversary and Nan-chuan addressed the assembly: "If I want to offer food to Ma-tsu in future I wonder whether Ma-tsu would come or not?" All the audience could not answer it. Tung-shan came out and said: "He come if there were a companion." Nan-chuan said: "This boy could have the world at his feet?"

Tung-shan later called upon Kuei-shan and asked: "I hear that the National Teacher Hui-Chung is preaching the doctrine that Buddha-dharma could be preached apathetically. But I don't understand its mystical meaning. Will you explain it?"

Kuei-shan: "I have it here but it is difficult to tell the man."

Tung-shan: "Kindly speak out."

Kuei-shan: "The mouth was given to me by my parents and I dare not speak out."

Tung-shan: "Is there any one else as you are?"

Kuei-shan directed him to go to see Yun-yen.

While Tung-shan arrived at Yun-yen's place and asked: "Who would obtain the Buddha-dharma to be preached apathetically?"

Yun-yen: "The man who could be heard apathetically."

Tung-shan: "Have you heard it?"

Yun-yen: "If I can hear, then you will never hear my preachings on Dharma."

Tung-shan: "If it is so I will not hear your preachings on Dharma."

Yun-yen: "Even if I preach Dharma you cannot hear. How can you hear the Dharma preached apathetically?"

Tung-shan wrote a Gatha to show Yun-yen and left. The Gatha runs as follows:—

*"It is very strange, it is very very strange,
Buddha-dharma preached apathetically is inconceivable:
It will not be understood by your ears of hearing,
But you will come to know it when your eyes hear the sounds."*

Before Tung-shan was about to go away Yun-yen asked: "Where do you want to go?"

Tung-shan: "Though I am leaving you I don't know where I will go?"

*Yun-yen: "Don't you want to go to Hunan?"

Tung-shan: "No."

Yun-yen: "Native place?"

Tung-shan: "No."

Yun-yen: "You will come in the morning and in the evening?"

Tung-shan: "I will come at once when you will have a place of dwelling."

Yun-yen: "I don't think we can meet again after your departure this time?"

Tung-shan: "It is difficult to get a chance of not meeting."

Later on Tung-shan saw his own reflection while he was crossing the water and at once he became enlightened. The following poem written by Tung-shan may give us some glimpse into his inner experience of the Dhyana mystery.

*"Beware of seeking the truth of Dhyana through other,
Further and further he retreats from you;
Alone I go now all by myself,
And I meet him everywhere I turn,
He is no other than myself,
Yet I am not he.
When thus understood,
I am face to face with Tathagata."*

One day Tung-shan went out to see the crops in the fields. He saw the head monk Lang who led an ox and said: "It ought to look at this ox carefully otherwise this ox may eat the crops."

Lang said: "If this is a good ox it ought not to eat crops."

Once upon a time Yun-yen was engaged in making straw sandals, when Tung-shan came and asked: "I wish to get an eye by your kind instruction; is it possible for me to have one?"

Yun-yen: "To whom did you give yours away?"

Tung-shan: "I have had none, Master?"

Yun-yen: "If you get, where would you set it up?"

Tung-shan made no answer, whereupon the master remarked: "The one who asks for an eye—is he the eye?"

"That is no eye", said Tung-shan.

The master burst out a terrible scolding, exclaiming, "Get out."

Tung-shan gave food to the Buddhist monk on account of his master Yun-yen. The monk asked: "You have seen Nan-ch'uan who has started establishment of merits and is going to be a celebrated man. Why are you given food for Yun-yen's sake?"

Tung-shan said: "I don't respect either morality or Buddha-dharma, I only emphasize on the person who did not break the truth for me."

Tung-shan was once asked by Chu-tun: "I have not seen the true principles, and I therefore could not be prevented from sensations."

Tung-shan: "Are you still not seeing the true principles?"

Chu-tun: "I see none of the true principles."

Tung-shan: "Then here you have got sensations?"

Chu-tun: "I am asking you really."

Tung-shan: "If like this, you should stand at a place where there is not a blade of grass in an area of ten thousand miles."

Chu-tun: "Does the place with no blade of grass allow me to stand up?"

Whereupon Tung-shan said: "Should go thus straightly."

Ming-che asked Tung-shan who newly arrived: "Where did you live recently?"

Tung-shan: "Hunan."

Ming-che: "What is surname of the Governor of Human?"

Tung-shan: "His surname is unattainable."

Ming-che: "What is his personal name?"

Tung-shan: "It is also unattainable."

Ming-che: "Is he still administering the office?"

Tung-shan: "There are some high officials in the office certainly."

Ming-che: "Are they not coming and going?"

Whereupon Tung-shan shook his sleeve and walked away.

Next day, Ming-che said: "Yesterday, you the Acharya's disjointed words were not familiar. I shall ask you to speak now. If you can speak to the point, I will serve you with meals and pass the summer together."

After hearing this, Tung-shan said: "It is too honourable." Thereupon Ming-che served him with a meal.

Addressing the assembly, Tung-shan said: "Even if you say that since originally there was nothing, you have still not dispersed the cassock and the bowl. Here you have to give disjunctive words to the point. There was a monk who had been repeating the disjunctive words for ninety-six times but all the words were not identified with the point."

There was another monk who wanted to have this disjunctive words and waited for three years, and he was unable to get it. Later on he was compelled by the force of a knife to answer it. He therefore said: "Even you could bring it, in which there is nothing for you to cling up."

Tung-shan was taking leave of Tao-ming and the latter said: "Do good to people extensively."

"How?" said Tung-shan.

Thereupon Tao-ming said: "Don't neglect a single thing."

The well-known doctrine of the **Five Ranks between the Chen and P'ien** was originated from Tung-shan but it was not formulated. Later on, Ts'ao-shan, the great disciple of Tung-shan who was in the spirit of and in accordance with the master's teachings, arranged the **Five Ranks** in their transmitted form. This formula does not present any pure speculation, but points out directly to enlightenment and thus to realize the truth of Dhyana.

The two principal terms of the **Five Ranks** are **Chen** or the "Upright" and **P'ien** or the "Inclined". For the meaning of **Chen**, Tung-shan's explanatory words will serve: "There is one thing: Heaven is suspended from it and earth rests upon it. It is like lacquer, perpetually in movement and activity." **Chen** is also the **Tao**, the **Absolute**, the foundation of Heaven and Earth and all being. But this **Absolute** is dynamic, constantly in motion. This **Absolute** corresponds to **Li** or Reason in the speculation of Dhyana Master Shih-t'ou and to **Tao** in the words of Lao-tze. The **Tao** which can be expressed in words, is not the eternal **Tao**. This thing is called what our ancient sages said "the road of words and speech is cut short, and the mind rests in non-attachment." In the terminology of Buddhist philosophy it is True Emptiness.

In **P'ien**, the **Absolute** enters into appearances. It completely penetrates the phenomenal world, become the All and all things. With Shih-T'ou's words it is called **Shih** or things. But the two, **Absolute** and **Relative-phenomena**, are

not separate, but one. From this point we therefore come to know the **One** and **Many** or Absolute and Relative-phenomena are like nature embracing the utility, as water embraces the waves. The **Many** with the **One** is like utility embracing the nature as waves embraces the water. So the Sixth Patriarch said: "In this system of mine one Prajna produces eighty-four thousand ways of wisdom, since there are that number of 'defilements' for us to cope with; but when one is free from defilment, wisdom reveals itself, and will not be separated from the Essence of Mind." Therefore the relative-phenomenal in Buddhist terminology is called "Marvelous existence," which is inseparable from the True Emptiness.

The oneness of the Absolute and the relative-phenomenal is the fundamental concept of the **Five Ranks** between the Upright and the Inclined. This interrelationship is expressed by means of uniting **Chung** (Middle or Within). The **Five Ranks** then developed as follows:—

Chen Chung P'ien or the Absolute within the relative: Because the entire Absolute merges with the relative, the comprehension of Truth is possible by a complete turning towards the relative-phenomenal. "In this rank," Tung-shan explained, "Within the Absolute there is a relative already, if not Absolute comes first then the relative follows. This rank is used for a person who is aware that he gives himself over to the relative-phenomenal.

P'ien Chung Chen or the relative within the Absolute Tung-shan Ku-Chieh said: "The relative within the Absolute, if not the relative is established first then the Absolute follows. When a person who abandoned phenomena and enter the Truth, this rank is being applied.

Chen Chung Lai: The Absolute is contemplated in its naked absoluteness, without reference to or inclination toward the relative-phenomenal. Moreover this Absolute is, at the same time, the terminus of a retrogressive process of evolution, when all development, sink into silence. In

short, when your spiritual cultivation is up to this rank, you have seen your own Dharma-kaya.

P'ien Chung Chih: This fourth rank is being applied to a person who has come out from Dharma-kaya and is enjoying the Great Opportunity and Great Use. Tung-shan compare this to two swordsmen fighting with naked swords and spears, neither of whom can force the other to give way.

Chien Chung Tao: This 5th ranks denotes the transcending and negating of all opposites becomes the highest absolute affirmation, that final freedom which the Dhyana devotees attribute to enlightenment. At this time, you are returning to the Origin, Back to the Source and entering the field with Bliss-bestowing hands.

Ts'ao-shan also said about the **Five Ranks**: "What is called upright position namely the realm of emptiness where there was nothing originally. The inclined position is the realm of phenomenon where ten thousand things appear. The rank of **Chen Chung P'ien** indicates that the knower separates himself from the Absolute and enters the phenomenal existence. The meaning of **P'ien Chung Chen** denotes that the knower abandons phenomena and enters the realm of reason

Tung-shan had also established another formula called the **Fourfold Relations between the Guest and Host**. Tung-shan's expression is this: "The host is the upright, the substance, the reason; the guest is the inclined, the activity, the phenomenal things. The substances of the reason which does not concern itself with activity is called the host within the host. For example, the emperor is dwelling in the palace. From the substance comes out the activity, it is called the guest within the host. For instance, the minister goes out under the instruction of the king. The substance within the activity, it is called the host within the guest. For example, the king entering the busy city. If the activity separates itself from the substance, it is called the guest

within the guest and therein no host at all. It is like a guest without entertainment from the host."

Tung-shan used to teach people to walk by a winding path. A monk asked: "What is called a bird's road?"

Tung-shan: "You do not meet a single man there."

Monk: "How to walk on the Winding path?"

Tung-shan: "Without little selfishness being attached to you."

Monk: "Is this our original face before we are born?"

Tung-shan: "Why you were upside down?"

Monk: "What thing I have which is upside down?"

Tung-shan: "You have recognized the slave as Your own son."

Monk: "What is our original face before we are born?"

Tung-shan: "Don't walk on the winding path."

Before Tung shan's death, he addressed the assembly and asked: "I have my fame in the world, who can remove it?" The audience were unable to answer it. A Swami came out and said: "What is your monasterial name?"

Tung-shan: "My fame has already been removed."

Monk: "Is there any one who does not become sick?"

Tung-shan: "I think that he shares it."

Monk: "Why don't you see him?"

Tung-shan: "If I see him, I will not see his illness." Again Tung-shan said: "If I leave this body, where can you see me?" The audience was unable to reply and kept silent. Tung-shan at once passed away. As the audience was weeping, he again opened his eyes and said: "You are the person of spiritual cultivation, you should not cling to anything; death and birth have no concern with you at all." Tung-shan instructed the superintendent to arrange a foolish food for the monks as this is a punishment on their emotional feelings. After seven days Tung-shan died at the age of 63 in

the 10th year of Hsien-T'ung period of the T'ang dynasty (870 A.D.). Emperor conferred on him the posthumous title "Dhyana Master of Awakening the Origin."

Ts'ao-shan Pen Chi was one of the great disciples of Tung-shan Liang-chieh, he was ordained at the age of 19, and hence he was staying at Lin-shih hills of Fuchow. During the period of Hsien-t'ung of the T'ang dynasty (860-873 A.D.), Dhyana Buddhism was spreading in China, while Tung-shan was preaching at his monastery in Tung-shan hills. Ts'ao-shan therefore went to pay homage to Tung-shan and the latter asked: "You Acharya, may I know your name?"

Ts'ao-shan: "My name is Pen-chi."

Tung-shan: "Please you speak further."

Ts'ao-shan: "No."

Tung-shan: "Why don't you speak further?"

Ts'ao-shan: "My name is not Pen-chi."

Tung-shan therefore respected him much. After a few years of attending on Tung-shan, Ts'ao-shan was about to leave and Tung-shan asked: "Where do you want to go?"

Ts'ao-shan: "I am going to a place which is unchangable."

Tung-shan: "If the thing is unchangable, how it can go?"

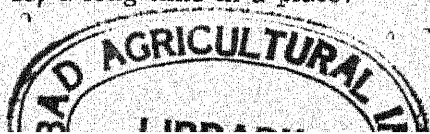
Ts'ao-shan: "Even it goes, it will not be changeable."

Ts'ao-shan therefore left Tung-shan and went to stay at Ts'ao-shan hills of Fuchow, where thousand people gathered around him.

A monk asked: "What kind of a man is he who stays for a long time in a place?"

Ts'ao-shan: "It has just happened that Ts'ao-shan has gone out."

Monk again asked: "What kind of a man is he who does not stay for a long time in a place?"



Whereupon Ts'ao-shan said: "It is difficult to have such a man."

While a monk was attending on Ts'ao-shan the latter said: "O! Brother, it is terribly hot."

Monk: "Yes, Master."

Ts'ao-shan: "When it is so terribly hot, where should one go to escape the heat?"

Monk: "By throwing oneself into a boiling cauldron, into a scorching fire."

Ts'ao-shan: "But when in the cauldron or in the fire, where should one go to escape the heat?"

Monk: "No pains reach here."

A monk named Ch'ing-jui came and asked: "I am a poor monk, kindly give me help."

Ts'ao-shan said: "O! venerable Acharya, come near me", to which Ch'ing-jui immediately responded.

Then Ts'ao-shan said: "You have already had three big bowlfuls of Chuan-chow made wine, and yet you insist that it has never yet wetted your lips."

The monk asked: "What kind of a man is he who always lives for a long time in the ocean of mortality?"

Ts'ao-shan: "The second month."

Monk: "Is he still seeking for renunciation?"

Ts'ao-shan: "He also seeks for renunciation but there is no way for him to do so."

Monk: "The man who has renounced everything, who will receive him?"

Ts'ao-shan: "One who carries the iron-cangue."

Lin-kuan was asked by Ts'ao-shan: "What is the Vairocana Teacher and the Lord of Dharma-kaya (Truthful body)?"

Lin-kuan: "What I speak it out, it has something else."

Thereafter Ts'ao-shan told Tung-shan about it. Tung-shan said: "It is a very good Hwa-t'ou or topic of discussion. Why did you not have further instructions?"

Ts'ao-shan therefore again asked the same question from Lin-kuan.

Thereupon Lin-kuan said: "If you say that I have not to speak it out, it means you have made me a dumb person; if you say that I have already spoken it out, it has made my tongue stammer."

Ts'ao-shan later on was residing at Tung-shan Monastery where he preached the doctrine of the **Five Ranks of the Lord and the Minister** which is well expressed in this comparison:—

1. The Lord looks down at the minister,
2. The minister looks upon the lord;
3. The lord (alone);
4. The minister (alone);
5. The lord and the minister converse together."

One day Ts'ao-shan suddenly asked a monk receptionist: "What is the date and month today?"

The monk receptionist said: "Today is the 15th of June."

Ts'ao-shan said: "I have been going on a pilgrimage all over the country throughout my whole life. I only know ninety days make a summer." Next day He passed away at the age of 62 in the 1st year of the Tien-fu period of the T'ang dynasty (901 A.D.).

Regarding the origin of the name of the sect, we are quite sure that the second character certainly has been taken from Tung-shan's name—the Master monastery was called Tung-shan—it has not been positively established whether the first character came from the name of the Monastery of Hui-neng, namely Ts'ao-hsi, or whether it refers to the monastery of Tung-shan's disciple Ts'ao-shan. But according to my humble opinion that the first charac-

ter taken from Ts'ao-shan monastery, due to the fact that as Ts'ao-shan used to discuss with Tung-shan, and therefore it became a well-known family standing of the sect.

Ts'ao-shan's line of transmission admittedly was soon lost. Another disciple of Tung-shan named Yun-chu Tao-yin carried on the sect in China. Tao-yin was born at Yutien of Yuchow of a Wang family. At the age of 25, he completed his Buddhist commandment at Yen-hsiu temple in Fan-yang. Later on he went to pay homage to Tung-shan and the latter asked: "Where do you come from? and which place did you live."

Tao-yin: "I come from a collapsable mountain."

Tung-shan: "Is that mountain fit for dwelling?"

Tao-yin: "That mountain is not fit for dwelling."

Tung-shan: "If so you—the Acharya have occupied every place in the country."

Tao-yin: "It is not this."

Tung-shan: "Then you have obtained a path to entrance?"

Tao-yin: "There is no path at all."

Tung-shan: "If there is no path why you want to see me?"

Tao-yin: "If there is a path, I will go to another direction of the mountains separately."

Thereafter Tung-shan said: "This fellow would not be caught by thousand people in future."

Later, Tao-yin was asked by a monk: "What did Yang-shan mean when he said: 'Refrain by all means from putting in any words?'"

Tao-yin: "This is full of poison."

The monk further asked: "How is it so poisonous?"

Tao-yin simply replied: "It strikes down dragons and snakes at one blow."

Tao-yin was asked by a monk: "How that thing is regarded by the Swamis?"

Tao-yin said: "The thing which our mind and perception is unable to approach it."

Again Tao-yin said: "The thing of learning to be a Buddha is misused by your mind. If you make the limited mind and perception to be utilised in the unlimited capacity, it is like fitting a square wood in the round hole. This is definitely a mistake."

In the 1st year of the Tien-fu period of the T'ang dynasty (936 A.D.), Tao-yin fell ill and on the 28th of December of the same year, he addressed the assembly explaining the meaning of birth and death. On the 3rd of January of the following year, Tao-yin passed away in a pose of crossed-legs.

Tao-yin was followed by Fu-jit of Hangchow. When Fu-jit was touring over the Tien-tai mountains and saying that if any one can catch my words, he will be my teacher. Once he went to Kiangsi to call on Tao-yin and asked the question: "If there are two dragons catching a jewel who will be the winner?"

Tao-yin said: "Give up your body of karmic-retribution and come to see me."

Fu-jit: "I have already given up my karmic-retribution body."

Tao-yin: "Where is the jewel?"

After hearing this, Fu-jit at once became disciple of Tao-yin.

Later on Fu-jit went to see Chia-shan for religious instructions. When Fu-jit was about to enter to Chia-shan's monastery, he suddenly saw Karmadana (an arranger of duties) there and the latter said: "Here we will not receive any young man."

Fu-jit said: "I come over here in order to pay my homage to the master and not with the intention of staying at your place."

Karmadana reported the matter to Chia-shan and the latter permitted him to have an interview with Fu-jit.

Chia-shan asked: "Where do you come from?"

Fu-jit: "I did come from Yun-chu hills."

Chia-shan: "Where is the place?"

Fu-jit: "On the top of your head."

Chia-shan: "The five ghosts have approached me."

After hearing this Fu-jit goes up the steps to a porch paying homage to Chia-shan.

On next day, Chia-shan was addressing the assembly and said: "Where is that head monk who came here yesterday?"

Fu-jit responded to his enquiry and came out of the assembly.

Chia-shan asked: "Where were you before you arrived at Yun-chu hills?"

Fu-jit: "I was at Kuo-ch'ing Monastery of Tien-tai."

Chia-shan: "There water is flowing in cascade and waves ripple at Tien-tai, thank you for your coming so far. What do you say about your idea?"

Fu-jit: "I have been staying at a gorge for a considerable time where there is no Sun-lo (name of a tea produced in Huichow of S. Anhui) hanging up."

Chia-shan: "It is still a lewd thought, and tell me what is the restful thoughts of autumn when the crops are all in?"

Fu-jit was silent for a considerable time and Chia-shan said: "I quite understand that you are a simple man for plying a boat and not a person who plays with tide at all."

Fu-jit passed away in 881 A.D. at the age of 77. The Emperor conferred on him the posthumous title 'Dhyan Master for Transmitting the Enlightenment.'

After Fu-jit, the Ts'ao-tung sect declined. Moreover, this sect was transplanted to Japan during the Sung dynasty and it achieved much greater importance than it had in China.

4. The Sects Of Yun-men And Fa-yen

The Sects of Yun-men and Fa-yen arose rather later. There was a prominent figure, contemporary of Lin-chi and Kuei-shan, whose name is Te-shan Hsuan-chien.

Te-shan was born at Chien-nan of the Szechuan province of a Chou Family. He was ordained at a young age. He was mastering the **Chin Kang King** or the **Vajrachchedika Prajnaparamita Sutra** and wrote a well known book on Buddhism entitled **Commentary on Vajrachchedika Prajnaparamita Sutra**. He was, therefore, known to the people as Chou Chin-kang. At that time, Dhyana Buddhism was prevailing in the provinces of Hunan and Kiangsi, and the Dhyana masters were preaching the doctrine for attaining Buddhahood through realization of one's own mind. But Te-shan looked upon them as devils in the Buddhist field and he therefore carried his **Commentary on Vajrachchedika-prajnaparamita Sutra** to destroy them. He met an old lady who was selling pastry on the roadside, on his way to Hunan. Te-shan wanted to buy some Tien-Hsin (the word Tien means **to point** and Hsin means **mind**, the compound word Tien-hsin means **pastry**), and the old lady asked: "I have a question as the **Vajrachchedika-Prajnaparamita Sutra** says that it is impossible to retain past mind, impossible to hold on to present mind, and impossible to grasp future mind. I don't know what kind of the mind you want to point out?" After hearing this, Te-shan was unable to reply and left silently.

Te-shan later on went to pay homage to Lung-tan for religious instructions. One night, Te-shan was sitting outside the room silently. Lung-tan said: "Why don't you come back to the room?"

Te-shan answered: "It is very dark now."

Whereupon Lung-tan lighted a candle towards Te-shan who was ready to take it while Lung-tan blew it out.

Whereby Te-shan performed bowing and Lung-tan said: "What have you seen?"

Te-shan said: "Henceforth I will not doubt the words said by all old monks in the world."

He then took out all his commentaries on the **Vajrachhedika Sutra**, and set fire to them, reducing all the manuscripts to ashes. He exclaimed, "However deep one's knowledge of abstruse philosophy, it is like a piece of hair flying in the vastness of space; however important one's experience in things wordly, it is like a drop of water thrown into an unfathomable abyss." He then left for Kuei-shan to seek religious instruction further.

When Te-shan arrived at Kuei-shan hills and he passed through the Dharma-hall from west to the east and looked back to the Abbot while Dhyana Master Kuei-shan kept silent.

Te-shan said: "Nothing, nothing."

Whereupon Kuei-shan came out of the hall and said: "Though I did not speak anything you should not do a thing carelessly."

Te-shan therefore again assumed a respect-inspiring deportment for seeking religious instruction. He was about to cross over the gate and was spreading cushion and shouted loudly: "The monk Kuei-shan."

Thereupon Kuei-shan was about to bring the duster while Te-shan again shouted and went out.

In the evening, Kuei-shan asked the audience where was the newly arrived monk? they replied: "After seeing you, the monk has left without passing through the monk-hall."

Kuei-shan said: "Do you recognise this monk?"

Monk said: "No."

Kuei-shan therefore remarked: "This monk later on will shout upon Buddhas and abuse patriarchs."

Te-shan was staying at Li-yang for thirty years. During the anti-Buddhist movement of the emperor Wu-tsung's reign of the T'ang dynasty, Te-shan escaped to Tu Fu hills and dwelling in a stone cave.

During the Ta-chung period of the emperor Hsuan-tsung's reign of the T'ang dynasty, the magistrate of Wu-lin heard Te-shan's lofty virtue and requested the latter to manage the Te-shan Dhyana Vihara which later on changed its name as Ancient Worthies Dhyana Hall.

When one evening Te-shan made a declaration that tonight I would not answer anything, the questioners will be swing-stick thirty times if they disobey it."

A Korean monk came out and bowed down before him while Te-shan beat him immediately.

Thereupon the Korean monk said: "How is it that you beat me, Master, even before I have proposed a question?"

Te-shan asked: "Where do you come from?"

The Korean monk: "I come from Korea."

Te-shan said: "Even before you boarded a boat, you deserved to have swing-stick thirty times."

Several monks arrived for religious instruction while Te-shan asked Karmadana:

"How many monks arrived now?"

"Eight."

"Ask them to come before me."

Lung-ya came out and asked: "If I threatened to cut your head off with the sharpest sword one can find in the world, what would you do?"

Te-shan puled his head in.

Lung-ya said: "Your head is off."

Te-shan smiled.

Later on, Lung-ya came to Tung-shan and mentioned this episode to him. Tung-shan asked: "What did Te-shan say?"

Lung-ya: "He said nothing."

Tung-shan: "Don't say that he said nothing. Show me the head you then cut off."

Lung-ya acknowledged his fault and apologised.

This story was reported by some one to Te-shan, who then remarked: "Old Tung-shan has no judgment to declare whether it is good or bad. That fellow (Lung-ya) is dead for some time, and what is the use of trying to save him?"

A monk asked: "What is called Bodhisattava?"

Te-shan at once beat him and said: "Get out, don't ease yourself here."

Monk asked: "What is definition of Buddha?"

Te-shan: "Buddha is an old Bhikhu in the west."

Te-shan was asked by Hsueh-feng: "What kind of Dharma has been shown to people by our school of reputation from of old?"

Te-shan said: "The teaching of my School is without words and sentences. There is, therefore, not a single dharma for instructing people."

Whereupon Yen-t'ou heard it and said: "Te-shan's vertebrae is hard as iron which is unable to break off. Though he is such a person, however, he is still better than those Dharma-masters who belong to the sect of writing."

Te-shan used to receive people with the blow of a stick. Once Lin-chi sent a man, to receive Te-shan and was beaten by the latter with one blow on his bosom. Whereupon Te-shan went back to the Abbot's room while Lin-chi said: "I have been suspicious of this fellow from a long time."

Yen-t'ou said: "I only depend on this wooden-staff to beat when either Buddha or the patriarch comes; how be it a little better than those Dharma-masters."

One day Te-shan gave a sermon in which he said: "When you have a question, you commit a fault; when you do not, you give offence."

A monk came forward and began to bow, whereupon Te-shan struck him.

The monk said: "I have just begun my bowing, and why do you strike me?"

Te-shan said: "If I wait for you to open your mouth, all will be over."

Seeing a monk approach, Te-shan closed the door. The monk came up and knocked. Te-shan then said: "Who are you?"

Monk: "I am a lion."

Te-shan opened the door and the monk bowed to the ground. Seeing this, Te-shan got astride his neck and said: "O! beast, why do you keep loitering about here?"

Te-shan was ill, and a monk asked: "Is there any one who is not ill?"

Te-shan said: "Yes, there is one."

Monk: "Who is this one who is not ill?"

Te-shan cried: "A-ya, A-ya, (a sound of pain)."

Te-shan then told his disciples: "You people want to hold the empty and trace the sound which will trouble your mind and spirit. When you wake up from your dream and you feel that everything is non-existent, after all, there is nothing to concern you with." After saying these things, Te-shan died in peace, at the age of 86, in the 6th year of the Hsien-T'ung period of the T'ang dynasty. (865 A.D.) The emperor conferred on him the posthumous title "Dhyana Master of Realization of the Essence of Mind."

Te-shan was followed by Yen-t'ou Chuan-huo and Hsueh-feng Yi-tsun. Yen-t'ou was born at Chuan-chow of a K'e family. He was ordained at the feet of Ch'ing-yuan and stayed on at Pao-hsiu monastery for some time. He learned Sutras and Vinayas well. Later on, he was interested in Dhyana Buddhism and became a fast friend of Hsueh-feng.

Yang-shan called on Yen-t'ou for religious instructions and the latter raised his duster. When Yang-shan spread out his cushion and Yen-t'ou threw away his duster behind. Yang-shan took up his cushion while Yen-t'ou said: "I don't assent to your spreading out your cushion but assent to your taking it up."

Yen-t'ou who read **Mahaparinirvana Sutra** said: "Some paragraphs of this Sutra seemed to be a speech of mine." Again he said: "Let it be given up."

A monk requested him to point the paragraph while Yen-t'ou said: "The idea of my teaching is just like a beat on a poisonous drum. When struck once, all people far and near, lose their lives."

Jui-yen asked Yen-t'ou: "What is the original eternal principle?"

Yen-t'ou: "Moving."

Jui-yen: "What about it when moving?"

Yen-t'ou: "It is no more the original eternal principle."

This made Jui-yen reflect for some time over the matter. Yen-t'ou continued: "When you assert, you are still in the world of senses; when you do not assert, you sink into the ocean of birth and death."

Hsueh-feng and Yen-t'ou were working in Te-shan's place as a cook and a verger (who indicates the order of sitting) respectively. One day Te-shan came to know that the noon was passing away but he had not heard the rattle being struck. He therefore, went to the dining-hall along with his bowl. Whereupon Yen-t'ou shouted: "The bell

has not rung up and drum has not been struck, you—the old man, don't know the last sentence. What do you want to do along with your bowl?" After hearing this, Te-shan bowed his head and went back to his own room. Te-shan then sent an attendant to fetch Yen-t'ou to the Abbot's room and asked: "Don't you approve of the old monk?" Yen-t'ou understood his secret idea. Next day, Te-shan gave a sermon and his attitude was different from the other day. Yen-t'ou came out and said smilingly: "I am happy that the old man understands the meaning of the last sentence."

During the period of Kuang-chi of the T'ang dynasty, bandits were moving everywhere and lawlessness prevailed all over the country. One day the bandits came and blamed Yen-t'ou for not giving anything and killed him in 888 A. D. Before his death, he shouted once and his voice was heard beyond ten miles. Emperor Hsi-tsung conferred on him the posthumous title "Dhyana Master of Purity and Dignity."

Hsueh-feng was a class-fellow and contemporary of Yen-t'ou. He was born at Nan-an of Chuan-chow of a Tseng family. His family followed Buddhism for generations. When he was still in his childhood, he felt happy as if he happened to see the Buddha's portrait or heard a bell from a Buddhist temple. At the age of 12, his father brought him to Yu-chieh Temple of Fu-tien while he met the Vinaya Master Ch'ing-hsuan. He suddenly bowed down and was requested to remain at the temple. He was ordained at the age of 17. During the middle period of Hsien-t'ung of the T'ang dynasty (860-874 A. D.), Hsueh-feng went back to Fuchien province and established a monastery at Hsueh-feng peak of Hsiang-kuo mountains where he collected more than 1,500 monks for learning Dhyana doctrine. The emperor Yi-tsung of the T'ang dynasty conferred on him the religious title as "Great Teacher of Real Awakening."

Hsueh-feng used to carry a ladle or dipper all the time on his Dhyana pilgrimage. His idea was to serve as a cook

in every monastery he visited. Cooking is a most important but laborious task in the Brotherhood. Hsueh-feng purposely wanted to submit himself to this onerous drudgery, which is avoided by most people. When Hsueh-feng finally succeeded Te-shan, a monk approached him and said: "What is it that you have attained under Te-shan? How serene and self-contained you are."

Hsueh-feng: "Empty-handed I went to be away from home, and empty-handed I returned."

Once Hsueh-feng pointed out a place to Hsuan-sha and said: "This place could well be used for erecting a Pagoda without seams."

Hsuan-sha: "What is the height?"

Hsueh-feng looked above and below for a while. Thereafter, Hsuan-sha said: "The field of merit for human and celestial beings is not so good as you; but to the foretelling of achievement by Buddha, you are far away from it."

Hsueh-feng gave a talk in which he said: "If the world is broadened by one foot, the ancient mirror will also be broadened by one foot; if the world is broadened by one yard, the ancient mirror will also be broadened by one yard."

Whereupon Hsuan-sha pointed a fire stove and said: "What is breadth of this stove?"

Hsueh-feng said: "It is just the same as the ancient mirror."

Hsuan-sha: "Your heel does not stand on solid ground."

When Hsueh-feng with all his disciples was working on the field, he happened to notice a snake. Lifting it up with a stick, the master called the attention of the whole gathering: "Look, look." He then slashed it into two with a knife. Hsuan-sha came forward, and picking up the slain snake threw it away behind them. He then went on working as

if nothing had happened. The whole party was taken a-back. Said Hsueh-feng: "How brisk."

Once Hsueh-feng was asked by a monk: "You depended on Buddha, you have shaved and turned a Buddhist priest, why did you not recognise Buddha?"

Hsueh-feng said: "It is better to do nothing than to do a good thing."

Hsueh-feng was asked by another monk: "What do you say? If I were sitting alone quietly?"

Hsueh-feng: "Even if you are alone it is still a defect."

Monk: "What will be the situation if I were turning round?"

Hsueh-feng: "The boat-man has gone to Yangchow."

Due to Ku-shan's request, the head monk Fu was going to a feast at the royal palace. Hsueh-feng saw him off at the gate and he returned to the Dharma-hall and said: "A sacred arrow has shot out to the nine divisions of a city."

Fu said: "He was not there."

Hsueh-feng said: "He is a man who understands the truth of Dhyana from beginning to end thoroughly."

Fu said: "Let me examine the matter." When he walked halfway, he asked his fellow-brother as to where he should go?"

Hsueh-feng said: "Go to the nine divisions of a city."

Fu said: "If I were encircled by an army, what would you say?"

Hsueh-feng said: "He himself has a thoroughfare which leads to heaven."

Fu said: "If like this, he has left the palace and lost the hall."

Ku-shan said: "Wherever? cannot we be honoured?"

The head monk Fu immediately went back by shaking his sleeve. "How is it?" asked Hsueh-feng.

Thereupon Fu said: "It is a good sacred arrow which was broken off halfway" and reported the previous talks. Hsueh-feng then said: "His words are still here." Fu said: "This old and worthless fellow who has got feeling of fellow-countrymen."

Hsueh-feng once said: "Those who die of hunger while sitting beside the rice and those who die of thirst while standing thoroughly drenched in the midst of the river."

Hsuan-sha said: "Those who die of hunger while sitting inside the rice bag. Those who die of thirst while sinking in water."

While Yun-men goes a step further and says "We are the rice itself and the water itself." We therefore, come to know that among the disciples of Hsueh-feng, Yun-men is very prominent.

In the month of March of the second year of Tai-tsu's reign of the Posterior Liang dynasty (909 A.D.), Hsueh-feng fell ill and the commander of the Fuchien province asked a doctor to treat him. Hsueh-feng said that he had no sickness and refused to take any medicine. On the second morning of May, Hsueh-feng paid a visit to Pu-tien district for sight-seeing and returned in the evening; he then took bath and passed away in the midnight at the age of 87.

Yun-men Wen-yen was born at Chia-hsin of (present Chekiang province) of a Chang family. He was ordained at a young age and was mastering the Vinaya and Sutras. He first went to seek religious instruction from Tao-ming of Mu-chow, a disciple of Pai-chang. Tao-ming saw him coming, and closed the gate for three days. When Tao-ming opened his gate Yun-men at once entered; Tao-ming caught him and said: "Speak out quickly, speak out quickly." Yun-men felt astonished and doubted while Tao-ming shouted: "It is a stone awl of the Tsin dynasty." Tao-ming again

threw him out of the gate and shut the gate so suddenly and with such force that Yun-men's leg got caught in it and broken. In extreme pain Yun-men suddenly entered the gate of enlightenment. Tao-ming advised him to go to see Hsueh-feng for further instruction. When Yun-men arrived at Hsueh-feng's place the latter asked: "How is it that you are showing such a condition?" Yun-men performed bowing and kept silent. Afterwards he spent four years in the Dhyana monastery of Hsueh-feng, whose heir he became in the line of transmission. Later, in the monastery of Yun-men, from which he derived his name, he gathered many disciples about him and led them along the road to the truth of Dhyana.

When Sakyamuni Buddha was born, it is said that he lifted one hand toward the heavens and pointed to the earth with the other, exclaiming, "Above the heavens and below the heavens, I alone am the Honoured One." Yun-men comments this by saying: "If I had been with him at the moment of his uttering this, I would surely have struck him dead with one blow and thrown the corpse into the maw of a hungry dog."

Yun-men once raised his staff forward and said: "When you see the staff call it a staff; when you see the post call it post; and what fault could there be?" At another time he brought the staff forward and said: "Common people would call this a reality; the Hinayana followers would analyse it and declare that it is non-existent; the Pratyekabuddhas would call it a visionary existence; the Bodhisattavas would say that the staff is empty, as it is. As for Dhyana monks, they just call the staff, a staff; if they want to walk, they walk; if they want to sit they sit; no wavering in any circumstances."

One day Yun-men gave the following address to the assembly:

"How quick it is, how quick it is. The time will not wait for you, a breath out does not support a breath in. Yama the God of death will not take it as an excuse that

your face gives so good an expression. If a person who is awakened, he can still spend his life daily with others. If the person has not achieved enlightenment, he should not be heedless and must think over the problem of life and death seriously.

You should look upon this matter immediately. One day your eye-sight shall fail, what could you resist? Is it not like a crab busy in the boiled water? There is no time for you to have a tall-story without proof. Don't pass your time in the ordinary way, if we lose our physical body, it will not be restored even after ten thousand Kalpas. This is not a small matter to you."

Once Yun-men gave a sermon in which he said: "All are brothers who come from every part of the country to seek religious instructions to solve their problem of life and death. Are there no compassionate words of the ancient worthies in all places? If any words you cannot understand, please list them out and let us discuss them." A monk came out and was about to speak out some words when Yun-men said, "Go, go, there is a several lakh miles distance from the west."

Yun-men again asked, "What kind of things do you want to discuss?"

Audience said: "We have been standing over here for a long time."

Yun-men said: "If I speak out a word for you to bear it now, it has already been urinated on your head."

Yun-men was before an assemblage of monks for showing the details of Dhyana. He suddenly used his stick to draw something on the ground once and said: "It is always here." He again drew on the ground once more and said: "It always comes out from here."

Another time he said: "Only you, like the monk Hseuh-feng, speak out all the stories of the world." Chia-shan said, "To recommend the old monk from the head of all herbs

and recognize the king from busy cities.' Pu-lo also said, 'A small particle rises up, the whole world is put away; a newly born infant lion whose whole body is always so. You think it repeatedly as time goes on, you will have a path of entrance. If there is a path of entrance and you raise you eye-brow, hang the alms-bowl high and break the staff. This is going on for ten or twenty years from beginning to end; you don't be grieved that it would not be achieved.'

A monk asked: "How to pass the day and night, so that our labour will not be in vain?"

Yun-men said: "At which place this question has been raised?"

Monk: "I cannot answer it and you please give an example."

Whereupon Yun-men asked to bring a pen along with ink for him. After it was done, Yun-men wrote a Gatha as follows:—

"To recommend a Kun-an, you cannot realise it in a very moment,

You therefore will get into error and walk to and fro without aim;

*If you desire to understand it through your thinking of mind,
There will be no such time for your awakening."*

Yun-men once said: "To box the heaven and keep the earth in the lid; the power of the eye to discern trifling differences; away from the worldly affairs, how you go to bear it?" No one of the audience could answer it. Yun-men therefore answered it himself, "The barb of an arrow will break down the Three Barriers", as quoted below:—

The first barrier—What is the Eye (Essence) of the True Dharma?.....Universal.

The second barrier—When you slay your father and slay your mother, you confess before Buddha. But when

you slay Buddha and slay the Patriarch Boddhidharma where will you then confess?.....Revealed.

The third barrier—What was the purpose of the Patriarch's coming from the West?.....Master.

It was Yun-men's prominent disciple Yuan-mi, of Teshan who, in conformity with the spirit and the teaching of the Master, first formulated the so-called **Three Sentences of Yun-men**. The meaning of these **Three Sentences of Yun-men** would be approximately as follows:—

1. The sentence of **Han Kai Ch'ien K'un**, True Reality, True Emptiness is the marvellous existence in each perception, each cognition, completely evident and unequivocal.

2. The sentence of **Chieh Tuan Chung Liu**, True Reality defies understanding or expression in words. When all appearances suddenly come to rest the passions are destroyed.

3. The sentence of **Sui Po Chu Lang**, the knowledge of Reality gained through outside objects is said to be like the characterizing and knowing of the earth from its germs or a man from his words. (That is, all appearances are completely relative; the characters of the original sentence illustrates this through the comparison of "following the waves.")

There are many persons who have gained the truth of Dhyana under the feet of Yun-men. Chen-yuan, of Hsian-lin monastery was the most eminent disciple who was followed by Lo-han and Hsueh-t'ou etc. and gradually declined later.

Hsuan-shan named Sse-Pei was born at Fu-chow of a Hsieh family. He was fond of fishing, while a youth he used to ply a boat at the Nan-tai river along with the other fishermen. At the age of 30 (860 A.D.), he suddenly wanted to take to the Buddhist order and gave up the boat-ing business. He was ordained under the Dhyana Master Lin-hsum of Fu-yung hills and completed his Buddhistic commendment under the Vinaya Teacher Tao-hsuan of

Kai-yuan monastery at Yu-chang. Thereafter he began to eat coarse rice daily to maintain his life, wear tattered clothes to cover his body. Hsuan-shan and Hsueh-feng were fellow-brothers under the same teacher but their intimate relations were just like a teacher and the taught. Due to his religious austerity, Hsueh-feng called him as Dathu. One day Hsueh-feng asked: "Who is that Dathu Pei?"

Hsuan-sha: "I dare not deceive the people."

Hsueh-feng: "You—Dathu Pei why not go out to seek religious instructions?"

Hsuan-shan: "Bodhidharma does not come to the east while the 2nd Patriarch will not go to the west."

Hsueh-feng at once approved his idea.

Hsueh-feng once gave a sermon in which he said: "If you want to know this matter it is just like a bright mirror on the table. If a barbarian comes before it, it will reflect a barbarian, and if a Chinese comes it will reveal a Chinese."

Hsuan-sha asked: "If the bright mirror suddenly breaks up, how then is the matter?"

Hsueh-feng said: "The Chinese and barbarian both will disappear."

Hsuan-shan said: "Your foot stands on the ground not firmly."

One day Hsuan-shan addressed the assembly as follows:—

"One day if the impermanent is suddenly coming up for execution, then all of your wrong views, e.g. there is a permanent ego and a permanent life etc., you have to bear this great disasters, just like a tortoise suffers when leaving his shell. How great a suffering it is?"

There is no peace in the Three Realms. It is just like a firing-house still, more you being a person you have not achieved peace and happiness. Among the others who are

living in this world, you like a wild deer are running everywhere, you know only how to get cloth and food for your daily life. In such circumstances, how can you follow the Buddha's teachings.

Your parents have left you to go out from home and let you become a Buddhist priest. The donors offer you cloth and food. The local guardian deity of the soil and the dragons, and the devas are protecting you. You should feel ashamed and know that all favour given by others must be borne in mind; don't show ingratitude to others. You lie in bed, one by one, and you seem to have forgotten the pleasure of Dhyana but you have not forgotten it as yet. You receive cloth and food from donors with which you feed yourself to be as fat as a watermelon. When you pass away, you will be buried in the ground and your activity—consciousness in the sense that through the agency of ignorance, an unenlightened mind always disturbed, you will not know where your final destination is. At this very moment, if you don't realize your desire for enlightenment, you would see tomorrow or the day after tomorrow that either you go to the pregnant womb of an ass or the belly of a horse, or carry plough and rake or you will bit and bridle, and get boiled in the hot water. Certainly you are unable to bear all this but these are all your own self-embarrassments, don't you know it? If you could bring this problem to an end, you would not have the disasters in your life in the countless ages to come.

If, you people through your whole life like a person who has lost his parents, remember it, every moment, I might assure you, that you will be thoroughly enlightened."

Another time Hsuan-sha was addressing the assembly, he kept quiet and silent for a little while, while the audience was going away. Hsuan-sha therefore blamed them and addressed:

"There is no one who is wise. All of them are on the same level. When I open my mouth, you are all gathering here for seeking words and sentences, ideas and thoughts. I really help you all, but you don't know it."

Again he said: "The eyes of Swamis handle the whole universe and cover the world; there is not a single trace leaking out. Where have you got anything for you to function as knowing?"

"To see all things as if never seen; to hear all things as if never heard; if these two points you are not able to comprehend you are like one dozing. If you can understand it thoroughly you will get rid of the sainthood, layman and the Three Realms. Therefore there will be nothing, even as small as the point of a needle, to become co-operating conditions or as an opposition."

"Tracing and thinking the matter attentively, when you reach a place within no more effort is needed. At this particular moment, all the environments which influence life will vanish away automatically."

"Search and seek your sacred diamond body, that of Buddha and his merits as it is like the sun-light; what we are doing and making in the world, what things are nourishing our bodies and life, it is nothing but the sun-light. Are there still a number of sun-bodies? Are there still a lot of activities of the minds? Is this not extending on all sides? Is there still distinction between saint and sinner? Is there still your activity of mind? You should not talk about things of non-existence. Then you will have a way to go out."

Hsuan-sha sometime addressed the assembly as follows:

"All those piously inclined profess to bless others in every possible way; but when they come across three kinds of invalids, how would you treat them? The blind cannot see even through a stick or a mallet is produced; the deaf cannot hear however fine the preaching may be; and the dumb cannot talk however much they are urged to do so. But if these people severally suffering cannot somehow be benefited, what good is there after all in Buddhism?"

One day Hsuan-sha entered the pulpit, and for a while he sat quietly without saying a word. He then began: "All

the kind-heartedness I have given out to you without reserve. Do you understand?"

A monk ventured the question: "What is the meaning of a perfect silence?"

Hsuan-sha said: "No talking in sleep."

Monk: "Please tell us, about what concerns us most in Dhyana Buddhism."

Hsuan-sha: "No use dreaming."

Monk: "I may be dreaming, but how about you?"

Hsuan-sha: "How could you be so senseless as not to know what's what?"

Hsuan-sha once sent a monk to carry a book for Hsueh-feng who opened it, and found that it contained three leaves of white (without writing) papers only. Hsueh-feng asked the monk: "Do you understand it?"

Monk: "No."

Hsueh-feng: "Don't you hear that gentlemen have same deportments within a thousand miles?"

The monk repeated the same words to Hsueh-feng and the latter said: "This old man does not know the mistakes and errors."

Hsuan-sha asked Chiao-jan: "I understand that Vimalakirti looks into Buddha as the future does not come, the past does not go and the present does not stay, is it the way to look into?"

Chiao-jan said: "Please let Chiao-jan go away first and then we shall have a consultation with each other."

Hsuan-sha: "How shall we consult?"

Chiao-jan kept quiet for a considerable time. Thereupon Hsuan-sha said: "Whom should you ask to know this?"

Chiao-jan: "Incline the ear to listen but your labour is in vain."

Hsuan-sha: "I know what you want to do towards the Demon's cave-dwelling."

Hsuan-sha asked Chin-ch'ing: "It is a great fault. In fact if I did not see one of the Dharmas I did not see any Dharma."

Chin-ch'ing pointed out the drying pillar and said: "Is not this one?"

Hsuan-sha said: "Though I follow you to take polished rice and clean water, I don't know Buddha-dharma."

One day Hsuan-sha was travelling southwards towards Pu-tien and the people arranged various rehearsals to welcome him. Hsuan-sha met Shao-t'ang the elder another day and asked him: "Where has the rumbling and roaring sound of yesterday has gone?" At that moment, Shao-t'ang brought out a corner of the cassock.

Thereupon Hsuan-sha said: "Please don't make negotiation with me if you lose it unexpectedly."

A monk asked Hsuan-sha: "You have said that the worlds of all directions are no other than a bright jewel, how am I to understand the meaning of it?"

Hsuan-sha: "What do you want to do by understanding the meaning of "the worlds of all directions"?"

Another time Hsuan-sha again asked the monk: "How do you understand the meaning of "the worlds of all directions"?"

The monk said: "What do you want to do by understanding "the worlds of all directions"?"

Hsuan-sha said: "I know what you want to do towards the Demon's cave-dwelling."

Hsuan-sha's words had been recorded by his disciples in a book entitled **The Collections of Hsuan-sha**. But it has not been taken into the Chinese Tripitaka as yet. He passed

away at his age of 74, in the 2nd year of the Emperor Tai-Tsu's reign of the Posterior Liang dynasty (909 A.D.).

Hsuan-sha was followed by Kuei-shen of Lo Han Vihra at Chang-chow. He was born at Chang-shan of a Lee family. He was ordained under the feet of the priest Wu-hsian of Wha Sui Temple and learned Vinaya Buddhism. One day, after his preaching the Vinaya to the assembly, he declared that the purpose of observing the Vinaya is a matter of self-discipline. It is not a real liberation at all. He then went to see Hsueh-feng for religious instructions but he was not satisfied with the instructions. He then again went to call on Hsuan-sha to pay homage and became aware of the significance of enlightenment.

Hsuan-sha used to ask him such a question: "How do you understand the meaning of 'the Three Worlds are only mind'?"

Kuei-shen pointed out the chair and said: "What do you call it?"

Hsuan-sha said: "It is a chair."

Kuei-shen said: "You don't know the meaning of 'the Three Worlds are only mind.'"

Hsuan-sha: "I shall call it as bamboo and wood, what do you call it?"

Kuei-shen: "I also call it as bamboo and wood."

Hsuan-sha said: "I am unable to find out a single person who knows Buddha-dharma in the world."

After hearing this, Kuei-shen devoted more time to the study of Dhyana Buddhism.

One day Hsuan-sha addressed the assembly by saying, "If a person who is blind, deaf and dumb comes, how do you receive him?"

Kuei-shen said: "I have eyes, ears and nose, how do you receive me?"

Thereupon Hsuan-sha said: "I feel ashamed" and then left for the Abbot's room.

Chih-chen was awakened by seeing a peach-flower and he has made a personal statement that no doubt was left in his mind since then. Kuei-shen ordered to protect it while Hsuan-sha said: "I am sure that he is not awakened as yet."

At the same time, Hsuan-sha again asked Kuei-shen about it whence Kuei-shen said: "If the person who is not Kuei-shen, will make his teaching suit the ability of the pupils they may all cross in the barge of mercy."

A monk said: "What is the original teacher of mine?"

Kuei-shen said: "The mind, your original mind."

Monk said: "You are sitting on the jewel-seat and are preaching Buddha-dharma to save the people. What kind of people you want to save?"

Kuei-shen said: "You also sit on the jewel-seat. What kind of the people you want to save?"

Kuei-shen one day gave a sermon in which he said: "Buddha-dharma is not like malaria fever which comes on alternate days. If you see that I take up a hammer, you will form a mental conceptions. When I hold a broom, you will look up and take care of yourself. You everyday cut the fuel. Why don't you look upon yourself?"

"Seeking Buddha-dharma, is not to calculate it with the organ of mind and physical body. What other place you speak out the Buddha-dharma from?" Is there a Dharma far away from you? Is there a Dharma not identical with you, as well as, different from you? Why have you created difficulties for yourself?"

When Kuei-shen was feeling a little unwell a monk came and asked: "How is your health?" Kuei-shen immediately used his stick and hit on the ground and said: "Do you say that it is still painful?"



Monk said: "Whom do you ask?"

Kuei-shen said: "I am asking you."

Monk said: "Is it still painful?"

Kuei-shen said: "As a matter of fact, you are reasoning with me."

He died in 927 A.D. at the age of 62. The emperor conferred on him the posthumous title "Dhyana Master of True Adaptation."

Among Kuei-shen's disciples, Ch'ing-liang Wen-yi was the most prominent. He was born at Yu-hang (present Chekiang province) of a Lu family. He was ordained at the feet of Dhyana Master Chuan-wei of Chih T'ung Vihra when he was seven years old. He completed his Buddhist commandments at Kai-yuan temple of Chekiang. When the Vinaya Master Hsi-chiao was preaching at Asoka Monastery of Ming-chow, he went to listen and studied the mysterious doctrines, besides this he also studied Confucianism. But the Vinaya Master Hsi-chiao thought that he came there in order to pass the summer. Later on he was about to take religious touring while it was raining heavily. He, therefore, took temporary shelter at Ti-t'sang Vihra. He paid homage to Kuei-shen and put a question of Dhyana doctrine. Kuei-shen asked: "Where are you going?"

Wen-yi said: "I am taking a trip on foot."

Kuei-shen: "What is a trip?"

Wen-yi: "I don't know it."

Kuei-shen: "Not to know is a best approach to 'thatness'."

After hearing this, Wen-yi at once became enlightened.

Later on, at the request of the head of the state in the south, Wen-yi stayed on at Pao-en monastery in Nanking.

One day Wen-yi was addressing the assembly while the head monk Tze-feng arrived from Chang-ching Lin's place. Wen-yi gave a gatha written by Chang-ching Lin and asked:

"How is it when a person exposes his body in the midst of myriads of things. Whether we should set aside the myriads of things or not?"

Tze-feng raised his duster when Wen-yi said: "You understand as such?"

Tze-feng said: "What is your honourable opinion about it?"

Wen-yi said: "What are those things which you call myriads of things?"

Tze-feng said: "The ancients don't set aside the myriads of things."

Wen-yi said: "When a person who exposes his body in the midst of myriads of things, there is no question whether we should set aside the myriads of things or not."

After hearing this, Tze-feng was at once awakened.

Once Wen-yi told his attendant-monk to get more soil for his lotus. When he brought it in the master asked: "Did you get it from the east of the Bridge or from the west of the Bridge?"

Monk said: "From the east of the Bridge."

Wen-yi asked again: "Is that a truth? Or is that a falsehood?"

Another monk was asked: "Where do you come from?"

Monk: "I come from Pao-en Monastery."

Wen-yi: "Are the monks there all getting on well?"

Monk: "Yes, they are."

"Sit down and have a cup of tea," said the master.

Another monk was asked: "Where do you come from?"

Monk: "I come from Ssuchow where I paid my respect to the Great Saint Buddha."

Wen-yi: "Will he come out of the Pagoda this year?"

Monk: "Yes, he will."

Whereupon the master turned aside, and addressing another monk beside him, said, "You tell me whether he was at Ssuchow or not."

Wen-yi asked Hsiu-shan Chu: "There is a proverb saying that an inch's difference makes it as widely apart as heaven from the earth. How do you understand it?"

Hsiu-shan Chu: "An inch's difference makes it as widely apart as heaven from the earth."

Wen-yi said: "If your understanding does not go any farther than that, you have not got the point."

Hsiu-shan Chu then asked: "What, then is your understanding?"

Wen-yi said: "An inch's difference makes it as widely apart as heaven from the earth."

Hsiu-shan Chu then understood and bowed.

Wen-yi had thoroughly acquainted himself with the Avatamsaka doctrines, particularly those which expounded the interpretation of the characteristics found in everything—whole and parts; unity and diversity; becoming and disappearing. In the book of **Jen Tien Yen Mu**, the following commentary of Wen-yi is quoted:

"The meaning of the six characteristics in Avatamsaka is that within unity there is difference. If difference is different from unity, the intention of all the Buddhas is not present. The intention of all the Buddhas is whole and parts. How can there be unity and diversity? When the male body and the female body enter Samadhi, no reference to male and female body remains. When no reference remain what is referred to by names comes to an end; all phenomena are unequivocally clear; conception and realization are null."

He also preached that Three Worlds are only mind and the myriads of things are representation only.

On the 17th of July in the 3rd year of the Chien-te period of the Sung dynasty (965 A.D.). Wen-yi fell ill and the king of the posterior Chou came personally to inquire about his illness. On the 5th of the extra month of July, Wen-yi took his bath and shaved and died cross-legged peacefully, at the age of 74. The king conferred on him the posthumous title of Dhyana Master of Great Dharma-eye.

The National Teacher Te-shao of Tien-tai mountains, one of the great disciples of Wen-yi, was born at Lungchuan of (present Chekiang province) of a Chen family. His mother belonged to a Yet family when she dreamt that a bright light fell upon her and she became pregnant. When he was 15 years old an Indian monk advised him to go to take the Buddhist order. He was ordained at Lung-kuei Monastery when he was 17. At the age of 18, he completed the Buddhist commandments at Kai-yuan monastery of Hsinchow. He first called on Dhyana Master Ta-t'ung at T'ou-tze hills and latter paid a visit to Dhyana Master Lung-ya and asked: "I am told that the greatest of the honoured ones is unapproachable. Why is that so?"

Lung-ya said: "It is like fire against fire."

Te-shao said: "When it suddenly meets with water, what happens?"

Lung-ya said: "You do not understand it."

Te-shao again asked: "Heaven cannot cover it; the earth cannot hold it. What does this mean?"

Lung-ya said: "That should be so."

Te-shao failed to understand the idea and requested for further instruction.

Lung-ya said: "You will understand it by yourself later on."

After interviewing fifty-four masters, Te-shao was still unable to have clear idea about enlightenment. At last he

went to Lin-chuan and paying homage to Chen-hui who saw him and at once regarded him with reverence. As he visited many monasteries he felt so tired, that he did not ask any question and simply attended sermons occasionally. One day a monk appeared before Chen-hui and asked: "What is the one drop of water that has come down from the Tsao-hsi source?"

Chen-hui said: "The one drop of water that has come down from the Tsao-hsi source.

The inquiring monk then went away in disappointment, and Te-shao who was merely present there most unexpectedly got awakened to the truth of Dhyana. After hearing this, Chen-hui said: "You would be the teacher of the king later and therefore you will give glory and greatness to our Patriarch's teachings."

He was on tour of Tien-tai mountains and saw the ruins of Chih-kai, the founder of Tien-tai School of Buddhism, he felt that it seemed to be his own house. Moreover, his family name was the same as Chih-kai's name; people of the time said that he was a transmigration of Chih-kai to this world. At that time, the prince of the king of Wu-yueh was a governor of Tai-chow (where Tien-tai mountains located), he sought religious instruction from Te-shao and the latter said: "When you become the head of the state, you should not forget the gratitude of Buddha." In 948 A.D. the prince came to the throne and he sent special envoy to fetch Te-shao and became a disciple at his feet.

A monk asked: "All these mountains and rivers and the great earth-where do they come from?"

Te-shao: "Where does this question of yours come from?"

Monk: "What is the second month?"

Te-shao: "The place where it come from very clearly.

Monk: "Why it could not be understood?"

Te-shao: "What thing you call it as the second month?"

Monk: "What does the eye of the great seer look like?"

Te-shao: "As black as lacquer."

Te-shao was addressing the assembly, a monk came out and asked: "According to the saying of ancient sage, if a man sees Prajna he is bound by it; if he does not see Prajna he is bound by it. How is it that the Prajna binds him?"

Te-shao: "You tell me what Prajna sees?"

Monk: "How is it that one's not seeing Prajna binds one?"

Te-shao: "You tell me if there is anything Prajna does not see?" He then continued: "If a man sees Prajna, it is not Prajna. If he does not see Prajna, it is not Prajna. Tell me, if you can, how is it that there are seeing and not seeing in Prajna. Therefore it is said that if one thing—Dharma is lacking, the Dharma-kaya is incomplete, that if one thing—Dharma is too much it is incomplete either. For here lies the whole truth of Prajna."

He was dwelling at Tien-tai mountains and one day he wrote a Gatha as follows:—

"The top of the Tung-hsuan peak, where is not the world of mortal men;

There is no Dharma outside the mind,

What we have seen all green hills are the reflection of our mind only."

Fa-yen saw it and said: "Only this Gatha could promote the teaching of my sect."

In the 4th year of the emperor Tai-tsung's reign of the Sung dynasty (972 A.D.), the west portion of Hwa-tin peak fell down and the sounds were vibrating in the whole mountains. Te-shao said that I will be leaving this world before long. In the month of June next year, there was a big star seen falling down on the top of the peak and the trees became white at once. Te-shao passed away at Lotus peak at the age of 82.

Te-shao was followed by Yen-shou of Yung-ming who was born at Hang-chow of a Wang family. From childhood he was interested in Buddhism. He devoted his time to the study of **Saddharma Pundarika Sutra** and within two months he could recite the whole book. Whenever he recited this Sutra a group of sheep would bow down to listen. At the age of 28, he was in command of garrison at Hwa-ting when Tsai-yen Yung-ming was preaching at Lung Tsai Temple. Wen-mu King of Wu-yueh knew that Yen-shou was interested in Buddhism and released him to take to the Buddhist order. He then was ordained at the feet of Tsai-yen. Later he went to Tien-tai mountains where he entered the Samadhi for three months and even some birds made nest in his cloth-skirt at the time. He went to pay homage to Te-shao and the latter showed him reverence and transmitted the seal of Buddha-heart. Te-shao still instructed him that he had a deep relationship with the king of Wu-yueh and he could promote Buddhism later. He first stayed on at Hsueh-t'ou and later shifted to Yung-ming monastery at Hang-chow where about two thousand monks were studying Dhyana under him. A monk asked: "What is the principle of Yung-ming teachings?"

Yen-shou: "Bring more incenses to add to the altar."

Monk: "Thank you for your kind instruction."

Yen-shou: "We should be happy that there was no negotiations between us." He then wrote a Gatha as follows:—

*"If you want to know the principle of Yun-ming teachings,
Look upon the lake of waters in front of the gate;
When the sun shines on it while the brightness comes out,
When the wind blows while waves are rising."*

Yen-shou was asked by a monk: "According to the saying of an ancient sage, that all Buddhas and Buddha-dharma come out from this Sutra. What is this Sutra?"

Yen-shou said: "It is turning for a long time without a stop; it is neither with meaning nor soundlessness."

Monk said: "How to receive and retain it?"

Yen-shou said: "If you want to receive and retain it, you have to use your eye for hearing."

Monk: "What is the great round mirror?"

Yen-shou: "It is a broken sand-plate."

He was dwelling at Yung-ming monastery for 17 years and taught pupils amounting to 1,700 in number. He wrote a well-known book entitled **Ts'ung Ching Lu or Records of the Spiritual Mirror**, in one hundred fascicles. In this he attempts to melt all the differences of Buddhist thoughts in the doctrine of Mind—only understanding by Mind an ultimate reality which is aware of itself, and is not the seat of our empirical consciousness. This doctrine of Mind—only is not to be confused with the **Vijnaptimatra** of the Yogacara school, for Yen-shiu follows the thought-current running through the **Lankavatara**, the **Avatamsaka**, and the **Sraddhotpada** etc.

The king of Korea read Yen-shou's works with very respectful regard and sent his envoy along with a personal letter stating that he wished to be the disciple of the master. There were 36 Korean monks who received from Yen-shiu the seal of Buddha-heart personally and went back to their own country and preached the doctrine of the Fa-yen sect at their respective place. He passed away at the age of 72, in 976 A.D. The emperor Tai-tsung of the Sung dynasty wrote on the signboard of his temple thus: **The Dhyana Vihra of Longevity and Happiness.** This sect is extinct in China at present, but it spread in Korea.

The five sects of transmission of the lamp (of the Dharma) were established after the anti-Buddhist movement in the period of the emperor Wu-tsung's reign of the T'ang dynasty (841-846 A.D.) except the Kuei-yang sect, which had already established itself and flourished. At that

time, the devotees of the Dhyana School were either living on mountains or by the side of rivers, even under trees or in jungles where they cultivated their spiritual and propagation matters. But they were neither observing Vinaya rules nor reading Sutras. During the anti-Buddhist movements sponsored by the emperor Wu Ti of the Yuan Wei dynasty (445 A.D.) and the emperor Wu Ti of the Northern Chou dynasty (564 A.D.), there were many Buddhists who resisted the royal persecution and pursued their own religion. But during the anti-Buddhist movement in the reign of emperor Wu-tsung of the T'ang dynasty (841-846 A.D.), there was only Dharma Teacher Chih-hsuan who dared to resist the royal persecution but the other Buddhists ran away, even Dhyana Master Kuei-shan also escaped underground. When the emperor Hsuan-tsung came to the throne he took steps to withdraw the anti-Buddhist decree. On the advice of Pei-shiu, the then Prime Minister of the T'ang dynasty, Kuei-shan again took the Buddhist robe from lay cloth. The other four sects of Dhyana Buddhism rose to exist after the anti-Buddhist movement of the emperor Wu-tsung of the T'ang dynasty. At that time, the collapse of the T'ang dynasty was followed by internal division and civil war for a long period. The empire was divided among many petty states, some of them dominated by rulers of alien extraction. Under such circumstances, although the five sects of Dhyana Buddhism flourished again each sect occupied one direction of region and claimed their sects independently.

As regards the family-standing of the five sects of Dhyana Buddhism, I shall quote the sayings of Fa-yen (of Wu Tsu Hills) to help you understand it.

Fa-yen (of Wu Tsu Hills) was asked: "What is the family-standing of the Lin-chi Sect?"

"The five rebels against their superior (i.e. Heaven Earth, Ruler, Parents and Teachers) heard the thunder's voice. (It indicates that the family-standing of the sect is so wonderfully astonishing)."

"What is the family-standing of the Yun-men Sect?"

"The red-flag is looking flashing. (It shows the family-standing of the sect used to show a slight revelation only)."

"What is the family-standing of the Kuei-yang Sect?"

"The fragment of a stone tablet lies down on the ancient road. (It means the family-standing of the sect is deep abstractedness)."

"What is the family-standing of the Ts'ao-Tung Sect?"

"A letter sent out with despatch but it was unable to reach its destination. (It reveals that the family-standing of the sect is fond of turning without breaking off)."

"What is the family-standing of the Fa-yen Sect?"

"The Watchman who prowls at night when it is forbidden. (It indicates that the family-standing of the sect has been an infinitesimal obscurity)."

According to Fa-yen's answers, readers may come to understand the difference of the family-standing of the five sects in Dhyana Buddhism.

CHAPTER V

THE DHYANA MASTERS NOT BELONGING TO THE DHYANA SCHOOL

There are many Dhyana Masters other than those who belong to a particular sect of Dhyana Buddhism. For example, Hui-ssu and Chih-kai of the Sui dynasty, and Han-shan and Shih-te of Tien-tai mountains of the Sung dynasty are the inseparable figures in the history of Dhyana Buddhism in China.

1. Hui-ssu And Chih-kai

Hui-ssu was born at Wu-chin of a Lee family. His appearance was remarkable: there was a protuberance on the head, he had the gait of an ox and the glance of an elephant. When he was young, he dreamt that there was an Indian monk who advised him to go out of the worldly society. He, therefore, left home in search of the Tao (Truth of Dhyana). At that time, the Dhyana Master Hui-wen was preaching the Dhyana doctrine of Madhya Sastra and Hui-ssu went to seek religious instructions. He practised spiritual cultivation day and night for three weeks continuously and he obtained the supernatural power of Purva-nivasanusmriti. Due to his hard labour on meditation, Hui-ssu fell ill. He thought: "Ill comes out of Karma, but Karma rises from the violent thought; if the mind is calm, wherefrom the external objects arise? In fact the Karma and the body are like clouds and shadows." He meditated over it for a summer but his health had not recovered. He felt ashamed of the inferior result of his spiritual cultivation and he therefore put his body to the wall. When his back did not touch the wall he became enlightened. His name was known far and near; and many devotees came around him. During the middle of Tien-pao period of Northern Chi dynasty (550-560 A.D.), Liang Hsao-yuan

revolted and Hui-ssu leading his disciples shifted to Ta-su hills from the north. He used to say that the origin of Tao is not far and the ocean of the essence of mind is near to us; you should search the truth by yourself and not through others; you would not obtain it from others. Even if you could obtain it, it is not the real thing. One day he asked his disciples Chih-kai to preach **Fa Hwa Sutra** to the audience. When Chih-kai was explaining the meaning of "A mind contains myriad of things" he felt doubt. Chih-kai therefore requested Hui-ssu to explain it. Hui-ssu said, "It is an idea of gradation in the **Mahaprajnaparamita** but it is not sudden enlightenment in the **Saddharma Pundarika Sutra**. I have experienced that the mind rises while myriad of things appeared before me. I had experienced it and there is no doubt about it." Chih-kai received this instruction and was doing meditation for three weeks and he became enlightened. On 23rd June of the 1st year of Kuang-ta period of Chen dynasty (567 A.D.), Hui-ssu led more than forty disciples to Nan-yueh and said that I will stay over here for ten years only after that I shall make a distant tour. Once he pointed out a place on the hill and said, 'the place where I was doing meditation while a bandit chopped off my head in my past life.' Later on, people found there were many dry bones. His preaching was therefore spread over the country. The king of the Chen dynasty used to offer him valuable things and looked upon him as a great Dhyana Master. Before his death he told the audience, "If there are ten persons who could sacrifice their lives seeking enlightenments, whatever they require I shall supply them with and if there is no such person I am going away." But there was none to respond to it and he died immediately at the age of 64 in the 9th year of Tai-chien period of Chen dynasty (578 A.D.). The following are the works written by him:—

1. **The Mahayana Method of Cessation and Contemplation;**
2. **The Doctrine of Meditation in the absence of Dispute Concerning the States of Existence;**

3. An Explanation of the Meaning of the Fourteenth Chapter on the "Happy-Walking" of the Saddharmapundarika Sutra.

Hui-ssu was followed by Chih-kai (538-597 A.D.), the founder of the Tien-tai School. He dwelt originally at Hunan. His father was in the service of a Royal personage. At the age of 15, he made a vow, in the presence of an image at Chang-sha that he would become a Buddhist priest. About this time he dreamt that he saw a high hill in the middle of ocean, on the summit of which was a priest beckoning him with his hand, and who received him into his arms from the top of hill. At the age of 18, he severed all worldly connection and entered a monastery. At 23, he became a disciple of Dhyana Master Hui-ssu. After some time, Hui-ssu went to Nan-yueh, then Chih-kai left for Nan-king and settled at Hwa Kuan Temple, where he used to preach Dhyana doctrines. At 38, he went to Tien-tai (Heavenly Terrace) mountains of Chekiang province, to carry out his intention of founding a system. The emperor commanded him to remain in Nanking, but he refused. This occurred in 576 A.D. When Chih-kai arrived at Tien-tai, he lived near the Kuo Ch'ing Monastery. He finally settled down in this region and wrote 76 books on Buddhism. Among them, the main works are the following:—

| | | |
|---|---------|------------|
| A Divine Meaning of Saddharmapundarika Sutra, | | 20 volumes |
| Maha Chih Kuan, | | 20 volumes |
| An Oral Transmission of the Dhyana Doctrine, | | 1 volume |
| An Explanation of the Gradual Doctrine of the Dhyana Paramita, (Spoken by Chih-kai), | | 10 volumes |
| The First Gate to the Order of the State of Dharmadhatu, (composed by Chih-kai), | | 3 volume |

How Chih-kai came to found the Tien-tai School as is to be seen in some experiences of his early life. He followed the Teachings of Dhyana School, which had been estab-

lished in China by Boddhidharma. But was not much satisfied with its system, which discarded all book learning and rejected everything external. So he formed the outline of another system based on Dhyana principles, which he taught to his admiring disciples.

The doctrine advocated by Chih-kai which rejects all antitheses and endeavours to find the central truth in the conciliation of antinomies.

The term Chih Kuan advocated by Chih-kai means precisely the same as "Absolute Wisdom," a common phrase for the supreme condition of Nirvana, a condition which admits of effulgency united with passivity or as Brightness and Pure; from which we gather, that Chih Kuan denotes that condition of being, which admits of a union of knowledge and meditative repose.

Chih-kai has further given explanations on Chih Kuan, "Now the two laws contained in the idea of Chih Kuan are simple, these are: that which is spoken of as Chih (cessation) is the first mood or gate to Nirvana, and consists in overcoming all the entanglements of mind; that which is called Kuan (Contemplation), is the rest which follows or accompanies the separation of mind from all external influences. Once 'ceased' a man will tenderly foster the good principles of knowledge. Possessed of true meditation, a man has gained the mysterious art of liberating his spiritual nature. The first is excellent cause of absolute mental-repose, whilst the second is the fruitful result of Supreme Wisdom. A man perfect in wisdom and in meditation is thoroughly provided by his own advantage to benefit the world. Hence, the **Saddharmapundarika Sutra** states; "Buddha, self-established as the great vehicle, was thus himself an attainable Law (for others), himself adorned with the might of meditation and wisdom, by these was enabled to save mankind."

The doctrine of Chih-kai's another distinguishing characteristic is interest in finding a key to the heterogeneous mass of Mahayana literature, and for this purpose it pro-

posed the principle known as "Assignment of Buddha's Teachings to the Five Periods and eight periods of teaching" which list as follows:—

1. The first three weeks of Buddha's life after he had attained enlightenment. In this interval he preached before a gathering of Bodhisattvas the **Avatamsaka Sutra**.

2. The twelve years following these first three weeks, he preached the **Four Agamas**.

3. The eight years following the twelve years just mentioned. He holds his disciples that the great work of saving the whole world lay before them, that is, they should aim at the ideal of the Bodhisattva. He, therefore, preached the **Vimlakirtinirdesa Sutra** and **Lankavatara Sutra** etc.

4. The next twenty-two years. Buddha tried to explain that the Hinayana is only a preparatory stage and beyond it is the more advanced stage of perfect wisdom. He preached the **Mahaprajnaparamita Sutra**.

5. The last eight years of his life. In this final period Buddha preached that every individual may attain Nirvana. The idea of universal salvation is crystallized in the **Saddharmapundarika Sutra**. On the last day of Buddha's life he preached the **Nirvana Sutra**, which is also included among the works in this last period.

The eight periods of teaching contain the four periods of teaching and the four modes of teaching as given below:

1. The four periods of teaching are the Hinayana, Inter-related, Differentiated, and the complete.

2. The four modes of teaching are the direct, gradual, esoteric and indefinite.

The above mentioned Five-period Theory and the Eight-period of Teaching are not a mere manipulation of Chinese Buddhists, but are founded upon the various canons themselves. Chih-kai has made a formula for summarizing the system of thought:

(a) In one mind there are three kinds of contemplation which represents the dialectic of the Madyamiha sect. There are view-points from which contemplation may proceed. These and the dialectic by which they all culminate in the revelation of the Truth, are more or less self-explanatory in the following table:

From View-point of Emptiness

- | | |
|---|---------------------|
| 1. Negation of Being | Truth of Voidness |
| 2. Negation of Voidness | Falsehood |
| 3. Negation of both being and Voidness | Truth of the Middle |

From View-point of Falsehood

- | | |
|---|---------------------|
| 1. Positing of Being | Falsehood |
| 2. Positing of Voidness | Truth of Voidness |
| 3. Positing of both being and voidness | Truth of the Middle |

From View-point of the Middle

- | | |
|--|---------------------|
| 1. Negation of both being and voidness in sense of non-duality | Truth of Voidness |
| 2. Positing of both being and voidness in sense of non-duality | Falsehood |
| 3. Non-negating of both being and voidness and non-positing of both being and voidness | Truth of the Middle |

(b) in a single thought there are 3,000 aspects of 10 Dhatus or worlds. The 10 Dhatus are hell, beasts, hungry ghosts, demons, men, heavenly beings, Pratyekabuddhas, Sravakas, Bodhisattvas and Buddhas.

Chih-kai lived in the Tien-tai mountains and ordained more than four thousand priests. He passed away in the 17th year of Kai-hwang period of the Sui dynasty (597), at the age of 60.

2. Han-shan And Shih-te

Han-shan literally means "Cold hills" who belong to no family. Seventy miles away from the west of Ssu Fong district, there are two hills, the one is called Han (cold) and the other Ming (bright). Han-shan used to dwell at the Han hills, and, therefore, we gave him a name as Han-shan. His face looked worn-out, and his body was covered with clothes in tatters. He wore a head-gear made of birch-bark and his feet carried a pair of sabots too large for them. He used to pay a visit to the Kuo Ch'ing Temple of Tien-tai mountains, where he was fed with whatever remnants there were at the monks' table. He would walk quietly up and down through the corridors, occasionally talking aloud to himself or to the air. When he was driven out by the resident monks with sticks, he would clap his hands and, laughing loudly, leave the temple.

One day Fong-kan told him: "If you accompany me on tour over the Wu-tai *mountains, you are my fellow-compatriot otherwise you are not."

Han-shan said: "I am not going with you."

Fong-kan said: "You are not my fellow-compatriot."

Han-shan still asked, "What are you going to do at Wu-tai* mountains?"

Fong-kan said: "I am going to pay my homage to Man-jushri Buddha."

Thereupon Han-shan said: "You are not my fellow-compatriot."

After Fong-kan's death, a high government officer named Lu-chiu who paid a visit at Tien-tai while Han-shan and Shih-te were talking and laughing together by the fire-place. As soon as he saw them he saluted them in a most reverential manner. This astounded the resident monks who said: "How is it that a great person like yourself

* Pancasirsha or Wu-tai, near the north-eastern border of Sshansi, one of the four mountains sacred to Buddhism.

should pay such respect to these crazy beggars?" Han-shan took Lu-chiu's hand and said: "That talkative fellow Fong-kan is to be blamed for all this." The couple came out of the temple and never returned.

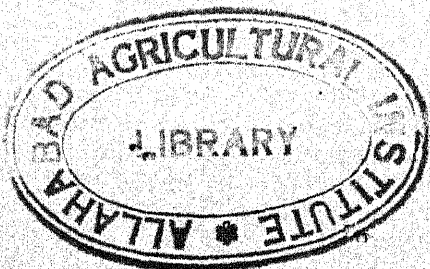
Lu-chiu again paid a visit at Han hills and offered some clothes and food. As soon as they saw Lu-chiu coming they shouted loudly, "Thief, thief," while they shrank their bodies became a stone seam and said, "We hope that everyone should make one's effort;" and the seam at once closed. Lu-chiu who admired them with sorrow ordered the monk Tao-chao to collect their relics. He found out some poems written on leaves and some written on the walls of villagers' houses. There are more than three hundred poems in circulation among the people.

Shih-te literally means "picked up" whose name was unknown. Because Dhyana Master Fong-kan who was walking on the road side at Chi city and heard that there was a child crying. He found out a young boy of a few years old. He was an orphan. Fong-kan then gave him a name as Shih-te. He brought Shih-te back to Kuo-ch'ing Temple and told the Verger that if any one comes over here to search this child, you may return it to him. Later on, Swami Lin-chi informed him to take charge of the Buddha-hall and one day Shih-te was found sitting facing the Buddha and sharing his offerings. Another day he was heard saying to the statue of Kaundinya, "O! you Sravaka, seeker of a small fruit." Swami Lin-chi therefore reported the matters to the Worthies and dismissed his duty and asked him to wash utensils in the kitchen.

While Shih-te was sweeping the Buddha-hall, the superintendent of the temple asked: "Your name is Shih-te (picked up), because Fong-kan came back with you, saying you were picked up on his way home. But, really, what is your surname and where do you come from?" Thus asked, Shih-te threw up the broom and stood with his hands crossed before his chest. The superintendent did not know what to make of it. Han-shan happened to pass by. Strik-

ing his own breast, he cried: "Oh! my heaven; Oh! my heaven;" Shih-te said, "What is the matter with you?" Han-shan remarked, "Don't you know the saying, 'When a next door neighbour is in mourning, we all share the sorrow?'" Then they both danced and went away crying and laughing.

There was a temple of Guardian Spirit where the food kept in the kitchen was being taken away by the crows. Shih-te beat the statue of guardian spirit and said, "You cannot protect the food, how can you protect the temple?" In the night, the guardian spirit spoke to all the monks of the temple in their dreams that Shih-te has beaten me. Next morning all the monks said the same thing which they dreamt in the night. They reported the matter to the magistrate for information and the latter declared, "Shih-te is a virtuous scholar who dwelt in seclusion of the mountains and also an incarnation of Bodhisattva, we should make him known to the world. Shih-te was thus called as virtuous scholar.



CHAPTER VI

THE DHYANA BUDDHISM IN THE SUNG THE YUAN THE MING AND THE CH'ING DYNASTIES

Now I shall discuss the history of the Dhyana Buddhism in the Sung, Yuan, Ming and Ch'ing dynasties which lasted a thousand years or so (960-1911 A.D.). As we know the Kuei-yang Sect, one of the Five Houses of the Transmission of the Lamp (of the Dharma), rose before the anti-Buddhist movement launched by the Emperor Wu-tsung of the T'ang dynasty (841-846 A.D.). It was followed by four or five generation and came to an end in the end of the T'ang dynasty. We therefore often say that the Kuei-yang Sect was extinguished before the Sung dynasty but the other four sects like Lin-hi, Ts'ao-tung and Yun-men were still prevailing in China at that time. The Yun-men, Fa-yen were most flourishing at the beginning of the Sung dynasty, but the Fa-yen declined after its 3rd or 4th generation. In short, during the period of the Sung dynasty from 960-1126 A.D., the Yun-men Sect reached the height of its outward prominence. The National Teacher Lien of Ta-chiao and Dhyana Master Ming-chiao of Hsueh-t'ou of the Yun-men Sect were enjoying very high reputations, but up to the end of the Sung dynasty, the Yun-men Sect also came to an end. We have come to know that from the beginning of the Sung dynasty, passing by the Yuan and the Ming, and up to the Ch'ing dynasties, there were only the Lin-chi and the Ts'ao-tung Sects continuing to function. During the existence of the above said two sects, the Dhyana Master Chih-chiao of Tien-t'ung who preached the teachings of the Ts'ao-tung sect and in the epoch of the Yuan and the Ming, there was a well-known Dhyana Master Wan Sung-shiu to continue the propagation work for the Ts'ao-tung sect. There was a well-known Prime Minister of the Yuan dynasty named Ye-Liu Ch'u-ts'ai, who bestowed great favour on the Chinese nation, because the Mongolian rulers were

thinking of destroying the Chinese and wanted to make China as a nomads' land. It was due to his service, we Chinese could escape the great disasters from the Mongols. Ye-liu Ch'u-ts'ai who was a devotee of Dhyana Master Wan Sung-shiu, understand Dhyana Buddhism very well. He used to devote his time to spiritual practice. At the same time, he utilized the Confucianist method of administering the state affairs. He therefore became the most eminent prime minister in Chinese history. Before he joined government service, he learned the Dhyana Buddhism at the feet of Wan Sung-shiu. He gave up his worldly affairs and devoted his time on meditation. Sometimes he forget the seasons whether it was summer or winter, even he lost sleep and forgot to take his meal. He conferred on himself a Buddhist style as **Chan Jan Chu Shih** or the Upasaka of Fathomless quiescence. He used to say that after his receiving instructions from Wan Sung-shiu, he realized that whatever he learned before were broken tiles only. Therefore the Ts'ao-tung Sect was very flourishing during the beginning of the Yuan dynasty and declined later. It was again revived at the end of the Ming dynasty; under which there was a well known Dhyana Master Hui-chin of Shiu-chong Monastery in Kiangsi, who promoted the Ts'ao-tung Sect to the position of prominence. He was followed by Wu-yi of Po-shan, Yuan-hien of Yung-chao etc. Yuan-hien established the Tsao-tung branch at Ku-shan hills of Fuchow. There are many monasteries in Kiangsi, Fuchien, Canton and the Back-Temple of Po-to mountains belonging to the Ts'ao-tung Sect.

The Lin-chi Sect was outstanding during the period of the Sung dynasty. Ta-hui Kao and Hu-chiu Lung of the Lin-chi sect were the important figures of the time. Ta-hui Kao's branch only flourished for a short time. The followers of the Lin-chi Sect later belonged to the Hu-chiu's branch. He was followed by Kao-feng Miao and Chung-feng Pen in the beginning of the Yuan-dynasty Pi-feng Ching of the Ming dynasty, among them Chung-feng was the most prominent one. During the beginning of the Ming dynasty, Pi-feng was shifted to Nanking from Wu-tai moun-

tains at the invitation of the emperor Tai-tsu, where he used to preach the teachings of the Lin-chi Sect, and it declined in the middle of the Ming dynasty. During the Wan-li period of the emperor Shen-tsung's reign of the Ming dynasty (1573-1619 A.D.), there were many famous Dhyana Masters like Tien-t'ung Wu, Chin-shan Hsiu etc. who were disciples of Huan-yu of Lung-tze, promoted the Lin-chi Sect in the period between the Ming and the Ch'ing dynasties. Tien-t'ung was followed by Po-shan Ming and Hsian-shan Hai who had established the Dhyana Monastic Organization (lit., thick forest of disciples) at Szechuan and Human provinces respectively. The biggest monastic organizations of today at Chin-shan, Kao-ming, Tien-ning and Tien-mu, all of them belong to the branch of Chin-shan. This is a brief history in the line of succession of the Lin-chi Sect during the Ch'ing dynasty. I am now dividing this chapter into eight sections in regard to the history of Dhyana Buddhism in the Sung, Yuan, Ming and Ch'ing dynasties as follows:—

1. Hymning On the Kun-an Of The Ancients

The process of Dhyana is a jump from thinking to knowing, from many to one, from this side to another shore and from imagination to direct intuition. For those unable to cross by themselves a bridge must be built or a boat was required. There are many means laid down by the ancients for us to reach the final destination of the Dhyana truth; such as Kun-an, Hwa-t'ou, silent observative illumination etc. Kun-an literally means 'a public case' in the legal sense, a 'case' which has been decided and thereafter used as a precedent. It is coming into vogue towards the end of the T'ang dynasty. Kun-an is always used as the means of reaching the object—getting enlightened. It is, therefore, only an index-finger pointing at the moon but it is not the moon. After the division of the Five Houses of Transmission of the Lamp (of the Dharma), there had been functioning a way for attaining the enlightenment called "Hymning on the Kun-an of the Ancients". Generally, the Dhyana Masters first picked up a Kun-an, and then gave a hymn about it. There are many books dealt with

the Hymns of Kun-ans which are collected into the **Continuation of the Chinese Tripitaka** such as **A Hundred Hymns praising the Ancients**, **A Collected Pearls of Hymning upon the Ancients** etc. **A Preface to the Commentary of Hymning upon the Ancients** states: "There are four houses who have been doing the hymning to the ancients in the Dhyana School, namely Tien-t'ung, Hsueh-t'ou, T'ou-tze and Tan-hsia. Hsueh-t'ou carried out the tradition of Feng-yang Chao." Tien-T'ung Chiao, T'ou-tze Ch'ing and Tan Hsia Shun who belong to the Tsao-t'ung Sect, Hsueh-t'ou Hsien came out of the Yun-men Sect and Feng-yang Chao who was under the Lin-chi Sect they were the men who used to pick out the Kun-ans of the ancients and gave hymns for the same. Before giving a hymn to the ancient they have to pick out a Kun-an first. After picking up the ancient Kun-an, they have a hymn composed. The earliest man who picked out the Kun-an for hymning was the Dhyana Master Yun-men. I narrate the story as follows:

When Sakyamuni Buddha was born, it is said that he lifted one hand toward the heavens and the other he pointed to the earth, exclaiming, "Above the heavens and below the heavens, I alone am the World Honoured One." The Dhyana Master Yun-men comments this by saying, "If I had been with him at the moment of his uttering this, I would surely have struck him dead with one blow and thrown the corpse into the maw of a hungry dog, so that the world might be in peace." What unbelievers would ever think of making such raving remarks over the World Honoured One? Yet the Dhyana Master Lang-ya Chiao comments on this by saying, "Indeed, this is the way Yun-men desires to serve the world, sacrificing everything he has, body and mind. How grateful he must have felt for the love of Buddha." There are many ancient worthies who comment on this story and the Dhyana Master like T'ung-shan Ch'ung and Fu-yin Yuan etc gave hymns to it.

Hsueh-t'ou Hsien was most prominent hymns maker on the Kun-ans. For example, He once picked out the emperor

Wu Ti of the Liang dynasty who asked Bodhidharma: "What is the most important of the holy doctrine?"

Bodhidharma: "Where all is emptiness nothing can be called holy."

Wu Ti: "Who thus replies to me?"

Bodhidharma: "I don't know."

Bodhidharma could not come to any understanding with Wu Ti and crossed the Yangtze river and went to Loyang, the capital of the Wei kingdom. The renowned Buddhist priest Pao-chih told the Emperor Wu Ti: "Your Majesty, did you know this man? He is a man of incarnation of Bodhisattva Kuan-yin (Avalokitesvara) who came to transmit the seal of Buddha-heart." After hearing this, the emperor Wu Ti wished to send an envoy to request Bodhidharma back. Pao-chih again said: "Even if the whole people of the country ask him to come back he would not listen to them." He therefore sang a hymn:

Vast emptiness, and there is nothing in it to be called Holy.

How can we recognize the different things before us?

Who is it then that is now confronting me?

But you still say that I know not.

He therefore crossed over the Yangtze river,

Is it to escape from his Majesty's annoyance?

The people of the whole country cannot persuade him to return,

Their wish in vain for ever.

He then looked on all sides and said: "Is there any one who could be called as Dhyana Master? If so ask him to come to wash my feet now." Yuan-wu explains this by saying that "Hsueh-t'ou who could play Tai-ah sword well. As he plays his sword in the empty, so that no one will touch its point. If you have not such a skill in play, you will at once be injured while you touch it. You may say such a sentence that vast emptiness and there is nothing in it to be called Holy. How can you recognize the things

around? Even if you have an iron eye and copper pupil of the eyes, you cannot search out the things around. Dhyana Master Yun-men once said: 'It is just like a fire coming out of the stone; it is just like a lightning in the sky.' When you think over it, it is like a sparrow-hawk flew over to Hsin-lo away."

There are about one hundred hymns on the Kun-ans written by Hsueh-t'ou Ch'ung Hsien which have been collected and edited by the pupils of Yuan-wu in his life time and it was entitled **Pi Yen Chi** and published in 1125 A.D. It is one of the most important and at the same time the most popular of Dhyana texts.

Such a commentary, hymning and picking out on the Kun-an stories was used as a method for knocking at the door of awareness on the Dhyana Truth.

2. Hwa T'ou

Hwa T'ou or topic for spiritual inquiry is the principal "Devices" used by the Dhyana Masters to assist a pupil to cleanse his mind of the fetters of thought and remove the doubts on the way to enlightenment. For example, Liang Wu Ti asked Bodhidharma and said: "Who thus replies to me?" This word "Who" is the origin of the topic of spiritual inquiry. It forced Bodhidharma to answer: "I don't know," and he therefore went to Hsiao-lin Monastery at Honan to do meditation for nine years and realized the meaning of the word "Who." Another examples, Bodhidharma told Hui-K'o by saying, "Bring your mind and I shall pacify it." The Sixth Patriarch said to Hui-ming: "When you are thinking of neither good nor evil, at that particular moment, what is, Venerable Sthavira, the real nature of yourself?" Hwang-po said: "There is no Dhyana Master in the T'ang empire. It does not mean that there is no Dhyana but no master at all." Are these statements not the big topics for spiritual inquiry (Hwa T'ou)? The ancients's talks become the model Hwa T'ou later on. We should look upon the Dhyana Master Kuei-shan who asked his pupil Hsiang-yen and said: "I am not going to find out how much you know

from book-learning and other sources. What I want you to tell me is this: 'Can you let me have a sentence from you before you came out of your mother's body, before you came to discriminate things?' It forced Chih-hsien Hsiang-yen to retire from the world, to spend the rest of his life in solitude and search the real meaning of Kuei-shan's words. He had great doubt first and attained great awareness later. This is the first case of attaining enlightenment through the deep inquiries on Hwa-T'ou. But it did not become a special method for obtaining the Truth of Dhyana. At the time of Ta Hui Kao (1089-1163 A.D.) who made the method of inquiring Hwa T'ou and the Dhyana devotees to knock at the door of enlightenment. They used to inquire whether the dog has got Buddha-nature or the dog has not got Buddha-nature (Chao-chou's words) or they took Ma-tsu's words that the mind is a Buddha or it is neither mind nor Buddha. Later on Dhyana Masters Kao-feng Miao and Chung-feng Pen of the Lin-chi Sect achieved enlightenment from the method of inquiring on Hwa T'ou. They, therefore, taught the people to attain enlightenment through the method of inquiring on Hwa T'ou. For example, when Chung-feng Pen sought religious instruction from Kao-feng Miao the latter asked: "Can you take responsibility yourself in the day time?"

Chung-feng: "Yes, I shall be able to take responsibility myself."

Kao-feng: "Can you also take responsibility in the dreaming time?"

Chung-feng: "Yes, I shall be able to take responsibility in the dreaming time?"

Kao-feng: "When you are sleeping and when there is neither dream nor thought, where are you?"

Chung-feng could not answer it and he therefore made a great effort to inquire into the problem put before him by Kao-feng. After several years spent on meditation and inquiry he became enlightened. After Ta-hui Kao and Chung-feng Pen, the method of inquiring on Hwa T'ou was

prevailing in China. During the Yuan and the Ming dynasties, the followers of the Dhyana School who almost were inquiring on unique topic of "The ten thousand Dharmas (i.e. all phenomenal existences) return to the One, where does the One return?" Dhyana Master Tien-chi of the Ming dynasty was initiating the people to inquire on the topic of the word "Who?" As he said: "During the day and night, you should look everywhere just like the reflected rays of the setting sun, to find out as to who are you? Don't stick to one place but all places. Bring your great doubt in mind before you and don't let it pass. When you walk you must look upon him who is walking? When you are dwelling you must think over it that who is the dweller? When you sit you must see who else is sitting there? When you lie down you must see as to who else is lying down? Even if you say that you don't know you should also think that who is the unknower? You have got doubt now you must think who has got doubt? If you look upon it from time to time, one sound would burst out suddenly; you will come to know that it is within yourself and not outside."

After the passing away of Lien-tze, the devout invocation of Amitaba Buddha's name, was prevailing in the country. When people were walking, staying, sitting and lying down they never forgot to recite Amitaba Buddha's name. Therefore during the Ch'ing dynasty, the followers of the Dhyana School devoted their times to inquiring into the topic as to "Who is reciting Amitaba Buddha's name?" In every Buddhist temple, you can see the signboard on the wall where the words "Who is reciting Amitaba Buddha's name?" Some people thought that the method of inquiring on Hwa T'ou adopted by the Lin-chi Sect only, the Ts'ao-tung Sect's emphasis on the way of 'silent-illumination.' It was not the fact. There were many well known Dhyana Masters who belonged to the Tsao-t'ung Sect and attained the fruit of enlightenment. For example, the Dhyana Master Wu-ming Chin of the Ts'ao-tung Sect in the Ming dynasty, became enlightened through the method of inquiring on the topic of "Big fine hills."

3. Silent-illumination

There was one branch in the Dhyana School of Chinese Buddhism whose method of enlightenment emphasised on quiet still-sitting in silent meditation in which awareness, spiritual insight into Absolute Emptiness is attained. This branch had its main supporters in the Ts'ao-tung Sect, led by Hung-chih Chen-chiao in the Sung dynasty. The Kun-an collection entitled **Record of the Unembarrassment** derived from Chen-chiao. The practical commentaries of this master are held in high esteem in the Ts'ao-tung Sect but the stories are not used as Kun-ans by the Dhyana devotees. The true Dhyana followers who look upon the method as adopted by this branch is not shifting the matter from the bottom. Therefore Dhyana Master Chin-t'ing Wen commented on this type of Dhyana by saying, "The matter which is being practiced under the Dhyana school must be awakened and through a true practice by the person. If we cannot wash away a vexatious dust, we shall not be able to avoid sinking into the devil's region. Don't you hear the ancients said: 'There are many dead men who are living in the world; one who shall be able to pass through the thorny forest is called a good champion.' Today the people who only obtained a rest of the body and minds they think that they have reached the final stage. In fact, they don't realize that they had been covered by a curtain of wonderful vision, and their true knowledge and real view have not revealed, and the divine light is unable to shine. Moreover there are some people who hold their minds as Tao, and they think that the sky will be sky, earth will be earth, hills will be hills, waters will be waters, monks will be monks and laymen will be laymen, the big month contains 30 days while the small one consists of 29 days and so on; they depend on grass and trees and the unconsciously proceed towards the delusion instead of attaining enlightenment."

Dhyana Master Ta-hui Kao also hated this type of Dhyana as his own enemy by saying, "The upper class people whose minds are ambitious and unsettled, and the

present Dhyana masters who use such a type of method to attain enlightenment through the practice of silent-illumination incorrectly apply Dhyana to them. They saw the upper class people living in the mortal life with their minds unsettled. They, therefore, taught those upper class people to act as cold ashes and withered trees. Do you think that this restless person would obtain rest? They don't know the fact that if this monkey (volute mind) is not killed, how can he get peace?" Some people who hold such an opinion with this controversy are the followers of the Lin-chi Sect who criticised upon the Ts'ao-tung Sect. In fact, it is not like this. Because there are many Dhyana followers of the Ts'ao-tung Sect who obtained the gate of entrance by constant practice of Dhyana while there are also many devotees of the Lin-chi Sect who became enlightened through inquiring on Hwa-t'ou (topic to discuss).

After the emperor Kao-tsung's reign of the Ch'ing dynasty (1736-1795 A.D.), the strength of the Dhyana School was going down from the position of peak; while the ill-behaved people were disguised as masters and wearing a mask in the Buddhist circle but without achievement. They only rely on their tongue to talk about the Dhyana Buddhism. Even there were few people who could still use this type of method by silent-illumination to obtain their final aims.

4. Sitting And Running

As regards the methods for Dhyana meditation, there will be constantly walking—sitting Samadhi, the prolonged Samadhi and half-sitting and half-running Samadhi etc. What the Buddhist canon mentioned as the Pratyupanna-samadhi, it is namely a prolonged Samadhi; and the Dhyana followers who practice this method are very common indeed. The Dhyana Master Hui-ssu (of Nan-yueh) who emphasised this method by saying, "If there were ten persons who like to cultivate the Pratyupannasamadhi, I would protect them and would not enter into rest (Nirvana)." The constantly-sitting Samadhi is an ordinal type for medita-

tion, like closing your eyes and sitting with legs crossed. The half-sitting and half-running method for meditation is practiced in Chinese Dhyana monastic organizations, but I don't know when it was started. So far as I know, there is a Dhyana monastery named Yung Ping Ssu belonging to the Ts'ao-tung Sect located in Japan. The architecture and construction is built in accordance with the type of Tien-nien monastery of the Ming dynasty in China. There is no "bed keeping" in the Dhyana-hall, but they are kept only in one big wooden seat where the monk sits, meditates and sleeps. They use it as a chair in the day and make it a bed at night. When they do meditations with their faces against the wall it is in accordance with the tradition laid down by Bodhidharma. When they feel tired they go out of the hall and take a walk with their sticks. Every monk will be granted a personal interview with the Abbot in connection with meditation. If the monk does not make progress, he is free to move to another temple and seek instruction from another master. It seems to be a system of Dhyana-hall in the Sung dynasty. The present system of sitting quiet and running fast was started between the end of the Ming and the beginning of the Ch'ing dynasties. During the Ming epoch, there was a custom of setting a Training-devil Centre (conquering the sleeping) in the Dhyana-hall of every Dhyana Monasteries in order to train the devils, and there came out a method of half-sitting and half-running meditation. The Chinese claim that this method began during the emperor Yung-chen's reign of the Ch'ing dynasty (1723-1735 A.D.). The emperor Yung-chen was respecting the National Teacher Yu-lin and looked upon the latter as personal guide for Dhyana Buddhism. The emperor Yung-chen was searching the successor of the National Teacher Yu-lin and the Dhyana followers who had recommended Dhyana Master Tien-hui of Kao-ming Monastery as Yu-lin's successor. Tien-hui was therefore called by the emperor Yung-chen and the latter asked:

"You are a successor of the National Teacher Yu-lin, and I want to ask you that whether you still understand your teacher's principle?"

Tien-hui said: "I have a scabby head." (He was a scabby-person).

Emperor: "What will you do if I cut your scabby-head?"

In such circumstances of intimidation, Tien-hui was unable to answer.

Thereupon the Emperor said: "I don't think you are joking with me. I have a Dhyana-hall in the palace and you must answer the question within seven days otherwise I shall cut your scabby-head definitely."

After hearing this, Tien-hui had to go to the Dhyana-hall for inquiring about the topic on "I have a scabby-head." At the same time, The emperor Yung-chen often sent man to report the dates outside the Dhyana-hall by saying, "one day has passed and only six days remain now." or "Six days have gone and only one day left." Under such a threat, Tien-hui could not sit silently and got up to turn everywhere inside the hall. On the seventh-day, due to swift running his head knocked against the pillar and he at once became enlightened. After obtaining the gate of entrance, Tien-hui called on the emperor Yung-chen and the latter said: "I am happy that you have come to know your teacher's principle now." According to this Kun-an, the Kao-ming Monastery laid down the system of half-sitting and half-running in the Dhyana-hall. However, this method of meditation will surely make every one's body and mind comfortable, and it will also help those people who take the task of inquiring into a certain topic of discussion.

5. The Harmonization Of Esotericism And Exotericism

The thickly populated monasteries are always divided into two sections. One is esoteric section and the other is exoteric section. The Kao Ming Monastery of Chin-shan belongs to the former and the Kuan-tsung Preaching Hall belongs to the latter section. The difference between the two sections is that one is outside and the other is within the Buddhist religion. Those people who replied on the

canonical words of Buddha belonged to the exoteric section and those who relied on inner light belonged to the esoteric section. Therefore, the **Shui Fa Min Yen Sutra** states: "It is Buddha's dharma that if any one looks at the face of Buddha he must belong to the exoteric section while one who is paying attention to the mind of Buddha he must belong to the esoteric section."

If we trace the history of Chinese Buddhism, we shall find out that in the very beginning the people who practiced Dhyana depended on written canons. After Bodhidharma came to China he handed over the **Lankavatara Sutra** to Hui-k'o. Thus the esoteric and exoteric aspects of teaching were separated from each other. However Hui-k'o who preached the **Lankavatara Sutra** while Hung-jen and Hui-neng who used to recite the **Vajrachhedika Prajnaparamita Sutra** became also enlightened through this very Sutra. We, therefore, come to know that at that time they had not given up the exoteric aspect of a teaching though they belonged to the esoteric section.

In the **Lankavatara Sutra** is given the relationship between the Siddhanta and Desana, that is, between realization and instruction in words. This statement was the source of separation of the esoteric and exoteric sections in China later on. As the **Lankavatara Sutra** states:

"This most excellent realization goes beyond words and letters of discrimination, for it belongs to the realm of non-outflowings, and is characterised with the inwardness of perception whereby one enters upon the stage of Tathagatahood. By destroying all the philosophers' erroneous views and evil ways of thinking, one shines forth in light of the inner truth. As to the Tathagata's instruction in words, it is expressed in the nine divisions in which is given the doctrine of non-dualism transcending the categories of oneness and otherness, of being and non-being. But the main thing in them is to lead sentient beings by skilful means to the end after which their own believing hearts are striving."

There is the truth of realization and its instruction in words, the inner perception and its preaching; those who

see well into the distinction will not be influenced by mere intellect.

"In the truth itself there are no such discriminations as are cherished by the ignorant. In non-being there is emancipation, indeed. Why do they not seek it there—they that are addicted to reasoning."

The above mentioned shows the definition on distinction between the Dhyana truth itself and its expression in words. It can also be explained in relationship to worldly affairs in the following manners. The methods of the exoteric teaching are like text books of a commercial college and the methods of esoteric sect are like business experience by which a small employee rises to become the manager. These things are given only for comparison and inference. Comparison and inference do not always give the same result as we desire them. We should inquire into the matter thoroughly with a humble mind.

If we do so according to Buddhism as a whole, there would be no distinction between realization and discoursing. Bodhidharma came to China from the west who only taught us transmitting the Dharma from heart to heart without words and letters. Therefore the Dhyana School of Buddhism was established, otherwise there would not have existed such a school outside the Buddhist religion.

It is quiet clear that the distinction between the esoteric (Dhyana) and the exoteric (Canonical) sects was based on the *Lankavatara Sutra*. And special feature of Bodhidharma's doctrine was naturally the emphasis on realization (Dhyana). I have already mentioned that the 2nd Patriarch Hui-k'o was only promoting the method of transmission of the lamp without the Scripture. But the teachings of the 6th Patriarch Hui-neng, the National Teacher Hui-chung and Ta-chu Hui-hai etc. were harmonizing the intention with the written canons. After the separation between the Dhyana and the canonical teaching sects, Dhyana Master Kuei-feng unified the said two sects again.

Kuei-feng Tsung-mi belonged to the fourth generation of Shen-hui and was also the 5th Patriarch of the Hwa-yen School. He was an inseparable character in the history of Dhyana Buddhism in China. He was born at Hsi-ch'ung of Kuchow of a Ho family. At the age of 20, he was going to appear for the civil examination which was being held in the 2nd year of Yuan-ho period of the emperor Hsien-tsung's reign of the T'ang dynasty (807 A.D.). But he met the eminent Dhyana Master Tao-yuan and thereafter gave up the idea of entering government service and became a Dhyana Buddhist. When he studied the **Commentary on Avatamsaka Sutra** he wrote a letter to Chen-kuan to be his pupil. He produced the great commentary on **Yuan Chiao Chin** or **Sutra of Perfect Enlightenment** and also wrote a book entitled **Ch'an Yuan Chu Chuan** or **Various Explanations on the Origin of Dhyana** which give different ways of understanding the truth of Dhyana. The main idea was to point out the essentials of Dhyana and to distinguish them from the misinterpretations which were then prevalent not only with regard to Dhyana itself but also with regard to its relationship to Buddhist philosophy.

One day the Minister Wen asked Tsung-mi: "If a person who understands Buddha-dharma thoroughly and is able to stop thinking false thoughts, he will surely not do any further evil Karma. When such a person dies where the essence of his mind goes?"

Tsung-mi answered: "All sentient beings who possess the awakening wisdom have their nature empty, calm, mysterious and bright. It is not different from Buddha. But the sentient beings from the time of beginning up to now have not been awakened and still hold their egoism. Therefore, is produced love and hatred and so on. They follow their own feelings of love and hatred and create evil Karma. Due to their creating evil Karma, they receive the reward. They, therefore, take revolution of birth, old age, illness and death for ever. But the original awakening-mind does not evolve with birth and death. This is just like 'in a dream we have served for many things, but our physical

body remains quiet all the time'; 'this is also like water becoming ice, though its nature of soaking has not changed.' If we can realize this then essence of mind is Dharma-kaya, and its origin is unborn and there is no need for it to be dependent on anything. It is non-obscurity mysterious and excellent understanding. It comes from no place and goes nowhere. Because we produce too many false thoughts we become slaves of habits. The pleasure, anger, sorrow and joy effect it. Although we can understand the truth suddenly we cannot remove such feelings. We should always look to ourselves and try to reduce our false feelings. It is like the wind gradually going to stop, and like the waves of ocean cease slowly. Can you in one life's labour in the cultivation of spirituality attain the same utilities and works as all Buddhas? We may observe the voidness and calmness as our real substance and also make the mysterious spirit as our original mind. Do not recognize the physical body and false thought. Even if the false thoughts arise they will not be attached to us. During the moment of death the evil Karma will not remain with us, and we are free to move though the five Skandhas may still be there; we shall be able to reside either in this world or in heaven according to our wish. If our feeling of affection and hatred cease, we can avoid the conditions resulting from good or evil Karma in the Three Realms and in the Six Ways. We surely can change the shortness into longevity and the low and base to excellent. If all sensations and feelings remain calm and annihilated the great wisdom of perfect enlightenment will shine forth independently. It will like Buddha's metamorphic-body have power to assume any shape to propagate the truth of Tao. Lead all living beings to the path of enlightenment, that is called Buddha."

These are the eight sentences of the Gatha which formed the subject matter of talk by Tsung-mi. They run:

*"If we do the things which we think ought to be done,
It is an awakening mind;
If we do the things which we think ought not to be done,
It is a violent mind;*

*The violent mind will follow the sensations and will go astray,
During the moment of death it will be drawn away by the
evil Karma;*

*The awakened mind will not be guided by sensations and
feelings,*

*During the moment of death it will remove the evil Karma
from the very person."*

The word 'Ought' means the things are in accord with the principles. The ancient sages divided it into three kinds as follows:

1. The things that will help our physical body, such as cloth, food, medicine and houses.

2. The things that will benefit the Dharma-kaya such as commandments, meditation and knowledge; and the six Paramitas for attainment in lives outside the mundane world.

3. To preach and spread the right-Dharma among the people and do the things which deal with the Three Ratnas (Buddha, Dharma and Monk) . If our daily life is moulded in a manner which will be in accord with these things, it is called the awakened mind; otherwise it is called violent mind.

Tsung-mi passed away in the 1st year of Hui-chang period of the emperor Wu-tsung's reign of the T'ang dynasty (841 A.D.). After his death, his body was buried in Kuei-feng hills in accordance with Buddhist rites.

Dhyana Master Fa-yen had thoroughly acquainted himself with the Avatamsaka's doctrines, particularly those which expounded the interpretation of the six fundamental characteristics. Moreover Dhyana Master Te-shao who was residing at Kuo-ch'ing Monastery of Tien-tai mountains and whom the people looked upon as incarnation of the Great Teacher Chih-kai, the founder of the Tien Tai School, struck a happy blending of the dissenting schools.

Yung-ming Yen-hsiu wrote the well known book **Records of the Spiritual Mirror** in which he has made an attempt to melt all the different ideas of the Tien-tai, the Avatamsaka and the Yogacara Schools regarding the doctrine of Mind which says that mind and mind alone can understand the ultimate reality and is aware of it. It is not the seat of an empirical consciousness. This is a great work in the field of Dhyana Buddhism. He used to say that the definition of Dhyana Buddhism is immediate insight into Vijnanamatra (Idealism) that nothing exists apart from mind. When you have faith in your mind you would obtain a position the same as the Patriarch held.

Dhyana Masters of the Sung dynasty like Ming-chao Sung, Hung-chiao Fan and Ta-hui Kao etc., all of them could bring Dhyana doctrine to new light in accordance with the canonical teachings. Still there was a Dhyana Master Chen-wen who wrote the **Hymns of Three Studies in the Dharma Realm** the doctrine of which united the philosophy of Tien-tai school. (Note. The Three Studies are: study of all as void; study of all as unreal and study of all as the via media inclusive of both).

Dhyana Masters of the Ming dynasty like Yuan-wu, Tze-po and Han-shan etc., were masters of Buddhist canons. They had written commentaries on various sutras which brought the Dhyana idea to light in the texts. Among the Upasakas, Tsen Feng-yi and Chien Ch'ien-yi etc., used to explain the thoughts couched in the Sutras or Sutras through Dhyana ideas. They had written many books on the subject of making thorough both the doctrine and expression. For example, one of them is **Lanka Tsung-t'ung or Doctrine and Expression both thorough on the Lankavatara Sutra**. The emperor Yung-chen himself said that he became enlightened through practice in Dhyana and he also devoted his time on harmonization of the Dhyana and canonical teaching Sects. Dhyana Masters and Buddhist upasakas had done a lot of work for the harmonization of the Dhyana and canonical studies during the periods of the Sung, the Yuan, the Ming and the Ch'ing. But it is a pity that they were unable

to establish the Dhyana Buddhism based on the canonical teachings. Yung-ming Yen-hsiu who knew the Vinaya as well as written canons, should have been able to establish the Dhyana School based on the Canonical Teachings. He failed to do so due to the fact that the Yun-men Sect was very flourishing and every Dhyana sect occupied its own region and claimed itself supreme. Yung-ming therefore was unable to make a base for establishing the Dhyana school based on canons.

Still another great Dhyana Master named Lin-feng Ngou-yi who would have been able to do the task of establishing the Dhyana Sect based on Canons had he not held in disregard the Dhyana Buddhism, and dwelt in the Tien-tai School of Buddhism. Therefore, the Dhyana followers also did not respect him. By establishing the Dhyana School I mean establishing the Dhyana School based on canons. It is to keep separate the Dhyana and written canons. What we wish to do is to make the Vinaya and canonical teachings as the base and keep the Dhyana doctrine on the top of it. The emperor Tai-tsu of the Ming dynasty would have easily established the Dhyana School based on written canons with the assistance of some eminent priests. He not only understood the Dhyana doctrine but also knew the written canons thoroughly. He had created the Buddhist Administrative Service and divided all monasteries in the country into five categories namely: 1. The monasteries of Dhyana Buddhism; 2. The monasteries for preaching and lecturing; 3. the Vinaya monasteries; 4. the monasteries of the Pure Land; and 5. the monasteries of the True Word. But there was not a single eminent Buddhist priest who could assist him to establish the Dhyana School based on canons. There was yet another emperor Yung-chen of the Ch'ing dynasty who knew both the Dhyana thought and written texts. He took the oath that he would devote his time of ten years to make the state prosperous and raise the standard of living of the people. At the same time he also declared that he would promote the Buddhist religion to high esteem within ten years. He acted accordingly. Unfortunately when his state affairs were settled he also



passed away and left the religious affairs undone. Otherwise the Dhyana School based on the written canons would have been an accomplished fact. This is a tragic drama in the field of Chinese Buddhism.

6. Practice Of Both Meditation And Devotion

The origin and practice of both meditation (Dhyana) and devotion (i.e. devout invocation of Amitabha Buddha's name, practiced by the School of Pure Land) could be traced to the time of An Shih-kao (Lokottama) who came to China in 148 A.D. The majority of translations of the Buddhist canons attributed to An Shih-kao are Hinayana, in which emphasis is laid on Dhyana practice. Since Bodhidharma came to China, the practice of both meditation and devotion remained separated. Because Bodhidharma taught the people to look into one's own inner-nature, this nature being the Buddha himself. One can attain the Buddhahood without dependence on words or letters. When the Sixth Patriarch Hui-neng preached the Dhyana doctrine of no-mind, he never admitted that there is a pure land of the west region. During the time of Yung-ming Yen-hsiu (904-975 A.D.), he preached his teachings for the practice of both meditation and devotion. He was not only a great Dhyana Master himself but also knew the Buddhist canons well. When he was residing at the monastery on the top of Nan-ping hills in Hanchow, he devoted himself to invocation of Amitabha's name for myriad of times daily. The people who were living at the foot of the hills heard his voice like divine music striking in the sky. There were twenty Korean monks who came to learn Dhyana Buddhism under Yung-ming. After they completed their courses, they went back to Korea and established a Sudden School of Dhyana Buddhism there. After Yung-ming, the Fa-yen Sect declined and it became the sect of Pure Land. He wrote "Wan Kuei Chi" or "A Myriad Good Arrive at the same Conclusion. He wrote this book to propound to do good deeds in the hope that the merit will accrue to others to be born in the Pure Land. He has left his well-known **Four Estimates on the Pure Land** which run as follows:

1. One who has both knowledge of Dhyana and practice of devotion, is just like a tiger born with a horn on its head; he is respected as a leader and a teacher of men in the present life, and would be a Buddha or a Patriarch in the future state of existence.
2. One who has no knowledge of Dhyana but practices devotion under such a condition. And if there were such ten thousand people practicing devotion the same number of people will be born in the Pure Land; if one is able to see Amitabha Buddha, why should he worry whether or not he is able to become enlightened?
3. One who has knowledge of Dhyana without practice or devotion then, nine out of ten such people will be delayed on their way to enlightenment; if the vision of Skandhas revealed before his dying moment, he will run away with them at once unable to control himself.
4. One who neither possesses the knowledge of Dhyana nor the practice of devotion, is just like a man who is lying down on an iron bed and embracing the copper pillar, passing through myriad of Kalpas and thousand births. But there shall be no one on whom he could rely.

After Yung-ming, there rose many Dhyana masters who promoted the methods of cultivating both meditation and devotion. For example, The Dhyana Master Chu-shih of the Lin-chi Sect who wrote the **Poetry of Pure Land in the Western Chamber**. While Dhyana Master Chung-feng wrote **The Rules for Confession and Pardon of the Pure Land**, in which he harmonized the teachings of the Dhyana, Vinaya, devotion and Tantra. Still another Dhyana Master named Tien-ju Tse wrote the **Questions and Answers of the Pure Land** which explain the idea as to how to understand the Dhyana and practice devotion. On his dying bed the pupils asked him as to what was his last step? Tien-ju Tse said: "I am going to the Western heaven?"

Pupils: "Is there no Buddha in the East?"

After hearing this, he threw his pillow and passed away at once.

Dhyana Masters Han-shan, who stayed at Lu-shan hills devoted his time in devout invocation of Amitabha Buddha's name. It is quiet clear that he became a follower of the Pure Land School from the Dhyana sect. Still another prominent priest Lien-tze of the Ming dynasty (1546-1624 A.D.) who was generally believed to belong to the Dhyana School, in actual fact, devoted his whole life to the propagation of the Amitabha's doctrine. Before his death, the disciples asked him to speak out the last words and he said: "Invocation of Amitabha Buddha's name honestly."

Among Upasakas of the Ch'ing dynasty, there were, like Lo Yu-kao, Wang Ta-hsin and Yang Jen-shan etc. Other devotees of Amitabha's doctrine though they were following Dhyana teachings even before. The most well-known priest was Chieh-wu (1736-1805 A.D.) of Hung Lu hills who studied the Buddhist philosophy under the feet of Dhyana Master Shun. Thereafter he settled down in the Monastery of Stocking Welfare in Hung-lu hills for ten years. There are two works ascribed to him: one is '**Gatha of Repeating the Name of Amitabha Buddha**' and the other '**Record of the Sayings of Priest Chieh-wu.**' There is a unique idea of harmonization between meditation and devotion, contained in the book **Record of the Sayings of Priest Chieh-wu.** Later on, the Hung-lu hills had become a centre for devout invocation of Amitabha's name. The well-known priest Ying-kuang of modern China belonged to Hung-lu hills. He preached the doctrine of the Pure Land.

Hsu Yun, the most eminent teacher of Dhyana Buddhism in the Republic of China, used to teach the people to invoke Amitabha Buddha's name. It was practised by the School of the Pure Land. He was born in the district Chuan-chow of Fuchien province in 1840. At the age of 19, he entered the Yung-chuan Temple of Fuchow, where he received the fundamental teachings of Buddhism from Rev.

Miao Lien. At the age of 31, he had a thorough grasp of the essentials of Buddhism from the doctrine of the Tien-tai School, when he called on the Abbot Chin-yun at Tien-tai hills. Later on he used to go on lecture tours in all big cities and became the Abbot of many important monasteries in China. He had also visited many countries in the South-east Asia including India and Ceylon, in order to carry the light of Dhyana Buddhism to the people there. His attainment of enlightenment and holding a supernatural power were known to the people of the Buddhist field. When the Chinese Communists had come to power with the help of Russia in 1949, almost all the Buddhist monasteries were nearly destroyed. There remained only a few in the big towns in order to show to the foreigners that the Communists still respected religions. In 1951, Hsu Yun held the Spring Assembly of Ordination for Buddhists at Yun-men Monastery in Kuang-tung. There came many Communist party workers, officers and army-men to force Hsu-yun to give them the monasterial treasures but he was unable to do so as there was nothing with this old monk. Hsu Yun was, therefore, beaten by the Communists to death twice, yet each time he revived. For the third time, Hsu Yun was beaten so severely that one of his ribs was broken and he died and there was no hope of his revival as in the past. But he again resurrected himself after two days of his death on March 11 to 12, in 1951. He had a vision at the time that he had gone to the Inner Court of the Tusita Heaven and heard to the lectures on Dhyana of Consciousness from Maitreya Buddha. After the cruel attack on Hsu Yun by the Communists the authorities of Peiping regime realized their mistakes and sent out an envoy named General Chen Ming-hsu to invite him to go to Peiping but he rejected it and went to Chin-ju Temple of Yun Chu hills of Yung-hsiu district of Kiangsi province, where he renovated the old buildings. His disciple Chan Li-wu it is heard was editing the master's poems and Gathas into a booklet and was going to publish it last year. Hsu Yun sent his calligraphic message by saying, **Yin Wu So Chu** or (A mind) alights upon nothing whatsoever. Judging from this mess-

age, it seems he had a foreknowledge of leaving this world. It proved true as he passed away on the 13th of October, 1959, at Chin-ju Temple at the age of 120, having delivered the following Gatha:—

*For the benefit of fishes and creatures of the water,
My body is to be cast into a river.
Accepting this food, may these beings finally attain liberation.
I urge my friends in Dharma.
Not to indulge in feelings of sadness.
Birth and death arise from karma.
Like the cocoon spun from the silkworm.
Endless desire and delusion.
Hinder by spinning joy and sorrow.
If you wish to escape this misery,
Exert yourselves in self-cultivation.
Your union with the Uncreate
Will make you understand self-nature.
Destroying both love and hate
You will escape sangsara.
Cultivate discipline, meditation and wisdom
And hold fast the four right thoughts.
Vow to achieve a perfect understanding
That this body is as transient as dew or lightening.
Experience the reality
Wherein the myriad things are one.
The joy and sorrow of union and separation
Follow causes like the bubbles in a stream.*

A book recording important events in the life of Hsu Yua given in chronological order is being edited by Upasaka Shun Hsueh-lu while Mr. Lo K'uan-yu will render it into English at Hong Kong.

Note: Upasaka Chan Li-wu, was one of the great disciples of the Dhyana Master Hsu-yen. In the early morning of the third of March, 1959, Upasaka Chan dreamt that he was talking to several friends in a big hall. At that time, there

were some who made a laughter without reason or rhyme, and it was going on for a good time. Upasaka Chan gave a warning and said: "Please don't make such a laughter without reason, otherwise the listeners will think of you that there was passed a word drowned in the sardonic laughter. While the Dhyana Master Hsu-yun brought a tea pot and poured it to everybody there. He was passing through by the side of Upasaka Chan and said: "I don't think what you have said was correct. Will you let me know which kind of laughter is there without some pass word?" After this he served tea for Upasaka Chan too.

Upasaka Chan has written to the author of this book about his dream and said that it seems to be a good explanation of the "Kun-an of Chao-chow's tea." (See pp. 91) The author fully agrees with Upasaka Chan's opinion that his dream of talking in the tea gathering is an explanation of the 'Kun-an of Chao-chow's a cup of tea.' As you know that the Dhyana Master Chao-chow used to answer questions of Dhyana only by saying, "Have a cup of tea." Common people may think that Dhyana is something unapproachable, something far apart from our ordinary everyday life, something very alluring but very elusive. We cannot blame them for such a thinking. Dhyana ought, therefore, be presented in easy, familiar, and approachable method. Because Life is the basis of all things; away or separate from it nothing can stand. With all our philosophy, with all our grand and enhancing ideas, we cannot escape life as we live it. Star-gazers are still walking on the solid earth. So a Dhyana poet also sings:

How wonderously strange, and how miraculous this!
I draw water, I carry fuel.

This was why Chao-chow used to answer the questions of Dhyana by saying, "Have a cup of tea."

Tze Hong was born at Chien-ning district of Fu-chien province in a Ai family. At the age of 18, he took the Buddhist order and in the same year he went to Nen-jan Temple to complete his Buddhist commandments. Later on he learned Dhyana doctrine at Tien-ning Temple of Ch'ang-chow, became heir of the line of succession of the Ts'ao-tung Sect of Dhyana Buddhism. In 1917, he joined Min-nan Buddhist Institute to learn the doctrine of Dharmalaksena under the feet of Abbot Tai Hsu. In 1939, Tze Hong joined a Chinese Buddhist Mission led by Abbot Tai Hsu and spent over a

year in visiting Burma, India, Ceylon, Siam, Indo-China and other South-eastern Asian countries. When Tai Hsu went back to China while Tze Hong had gone to Malaya to preach Buddha's teachings there. He had established several Buddhist Institutes at Penan, Kaula Lampur and Singapore etc. He went back to Formosa in 1948, and established a Buddhist college which is located at Yung-Kuang Temple at Hsin-chu district. He wished to establish a Buddhist University and to translate some important Buddhist canons into English, but unfortunately he passed away on 17th of March, 1954, at the age of 60, leaving his task undone. He was buried in an earthenware jar, in accordance with his will. When his disciples opened this jar after five years of his death, his dead body still looked alive and in perfect condition. There are very few Buddhist priests who could work such a miracle what we call Diamond-undecaying body, in the history.

Another person who played the great role in the history of Chinese Buddhism during the Republic of China was Abbot Tai Hsu. He was a person who was not only in favour of harmonization between meditation and devotion but who even devoted his time to bring about unanimity between the Teaching and the Intuitive sects of Buddhism. Moreover, he engaged himself in a scientific research on the vast body of Buddhist texts contained in the Tripitaka and in the promotion of knowledge of the similarities between modern thought and the fundamentals of Buddhist philosophy.

Tai Hsu was born in 1888 A.D., in the Chung-te district of Chekiang province which has remained Buddhist since Buddhism was introduced into China in the first century A.D. He was trained at Tien T'ung Temple under the well-known priest Pa-chi, and then in the Monastery of Seven Pagodas where he studied the Tripitaka and practised Dhyanā. He was deeply influenced by the teachings of Dhyanā and Tien-tai schools.

He was keenly interested in giving scientific training to Buddhist monks in China and wanted to reform the Bud-

dhist Sangha of that country. He was a contemporary of the celebrated scholars like Kang Yu-wei, Liang Chi-chao, Sun Yat-sen and others. Among the institutions he founded are the Buddhist Congress of China (1911), the Buddhist institute of Wu-chang (1912), the Buddhist International Institute, Min-nan Buddhist institute and a Sino-Tibetan Buddhist College (1930) on Mount Chin-yun, near Chung-king, and the Young Men's Buddhist Association of China (1945). After China's victory in the Second War, he went to Nanking and became the Chairman of the Buddhist Reformation Committee and applied himself to the reformation of the Chinese Sangha.

Being of a scholarly bent, he worked zealously in the cause of the education of Buddhists. Early in life at the age of 21, he opened a centre of Buddhist education with the help of his teacher Pa-chi, and undertook research in Buddhism in collaboration with the celebrated Upasaka Yang Jen-shan. He later became the Director of the Buddhist Research Vihara at Nanking. He travelled extensively in Indo-China, Japan, Europe and America which helped him to widen his vision. He called an International Buddhist Conference in 1924 at the Great Grove Temple in the Lu-shan hills, and took part in several Conferences like the East Asiatic Buddhist Conference in Japan (1925) and in 1938 formed a Buddhist Mission which toured India, Burma, Ceylon and Siam. He sent his disciples to India and Ceylon to study Buddhism from original sources in Sanskrit and Pali. In 1947, after a most active career which was an inspiration to the younger generation, the Abbot Tai-hsu passed away in Shanghai at the age of fifty-nine while he was studying at the Monastery of Jade Buddha in that city.

His works on Buddhism have been collected and edited into **The Pitaka of Tai Hsu Bodhisattava** which consists of twenty general subjects under the four Pitakas in 70,00,000 words. His life was full of glory. His heart was as vast and profound as the ocean. It would be needless to say that he was an ideal and godly man and one of the greatest authorities of Buddhism of the Modern China.

7. Editing Of The Recorded-Sayings Of The Dhyana Masters

The teaching of the Dhyana School does not depend on words or letters. Therefore, the Dhyana devotee who wishes to take religious instructions has to rely upon the master's sayings or his actions. The masters' sayings recorded by the devotees are called **Yu-lu** or the recorded-sayings. It is not only recording the masters' instructions and words but also their daily actions and conducts. Before the Sixth Patriarch, not many Dhyana Masters' sayings were recorded. Since the publication of the **Fa Pao Tan Ching** or the **Sutra Spoken by the Sixth Patriarch on the High Seat of the Treasure of the Law** which records the sermons and sayings of the Patriarch Hui-heng it has become a new fashion of editing the recorded-sayings of the Dhyana Masters. After the Sixth Patriarch, every Dhyana Master has his own recorded-sayings preserved. If we collect recorded-sayings of all masters I think there will be more than one thousand of them. They will form another Dhyana-Pitaka to be added to the present Tripitaka.

Besides the individual recorded-sayings, there are many individual collections of the Dhyana masters' sayings. For example, the **Pao-lin Chuan** or the **Record of the groves of Precious Trees** contains the teachings of the Sixth Patriarch's sect. It is the earliest record and unfortunately it was lost during the Sung dynasty. Next is the **Records of the Transmission of the Lamp of the Dharma up to the Chen-te period**. (1004-1007 A.D.) under the Sung dynasty. It is the earliest one. It was compiled by Shih Tao-yuan of the Sung dynasty. This is a history of the Indian and Chinese patriarchs of the Dhyana School. After forty years of the publication of the **Records of the Transmission of the Lamp (of the Dharma)**, there came out another book called the **Records of the Right School of Transmitting the Dharma** which was written by Dhyana Master Ming-chiao Sung. After that there were several eminent Buddhists like Lee Tsun-hsuen who had written the **Records of the Transmission of the Extensive Lamp (of the Dharma)** up to Tien-

sheng period of the Southern Sung dynasty (1023-1031 A.D.); Shih Wei-pai had **A Continuation of the Records of the Transmission of the Lamp (of the Dharma)** up to the Chen-kuo period of the Southern Sung dynasty (1101-1102 A.D.); Shih Tao-ming had written the **Records of the Transmission of the United Lamps (of the Dharma)** upto the Chia-tai period of the Southern Sung dynasty (1201-1205 A.D.) respectively. Later on, Shih Pu-chi of the Sung dynasty who summarised these five records which were being revised and abridged into a book entitled the **Principal Collection of the Records of the Transmission of the Five Lamps (of the Dharma)**. The Dhyana masters Fei-yin and Tung-yung of the Ming dynasty wrote the **Critical Collection of the Records of the Transmission of the Five Lamps (of the Dharma)** to make the Dharma-succession keep in order without any confusion. Besides the above said seven records, there are the **Records of the saying of Ancient Worthies** stated to have been written by a certain Tripitaka Teacher named Tse of the Sung dynasty. Still there was another, the **Collection of Important (accounts concerning) the Lineage of the Doctrinal School**, which was written by Tsung-yun. The people who want to study the recorded-saying for research purposes, should carefully read the book entitled **Records of Indicating the Moon** by Chu Huan-chi. It has recorded the sermons and sayings of Dhyana masters up to the 18th year of the emperor K'ang-shi's reign of the Ch'ing dynasty (1680 A.D.). The emperor Yung-chen of the Ch'ing dynasty, collected several important Dhyana Buddhist sayings from ancient times and incorporated them in 19 volumes, entitled **Selection from Dhyana Masters' Sayings** made by His Majesty. The book was divided into four parts; (1) the principal part; (2) the second part; (3) the former part and (4) the latter part. The sayings of Buddhist priests Seng-chao, Yung-chia, Han-shan, Hsih-te, Wei-shan, Yang-shan, Chao-chow, Yun-men, Yung-ming, Hsueh-t'ou, Yuan-wu, Tung-hsiu, Hsiang-shen etc., thirteen in number were included in the principal part. To this collection were added the sayings of Chang Ping-so who was the

great Taoist of the South Sect of the Taoist religion; and also of the emperor himself. The second part comprises of the selected works of Chu-hung, who was a great scholar of the Amitabha doctrine. Both the former and the latter parts were selected from the writings of those Dhyana Masters, who had come over to China after the age of Bodhidharma. At the end was also attached a Collection of the Sayings of the Present Buddhist Assembly.

The purpose for study and research on the recorded-sayings of ancient Patriarchs is lying pending for inquiry into investigation the hidden meaning of obscure sentences. When we feel doubt about those obscure words and give time to inquire into them, it has become inquiry on Hwa Tou or topics for discussion.

The most important point of research in the recorded-sayings is centered on what we called **San Kuan** or the Three Barriers. Ancient worthies had shown a lot of sayings which could be called **San Kuan**. For example, Dhyana Master Hwang-lung Hui-nan's three "Questions and answers" which have gone down in the history of Dhyana Buddhism as the well-known Three Barriers :

Question: "Men are born owing to the casual nexus; where is your casual nexus?"

Answer: "Early in the morning I ate white congee. Now I feel hungry again."

Question: "Why does my hand resemble Buddha's hand?"

Answer: "Playing the Pipa (a stringed instrument resembling a guitar) under the moon."

Question: "Why does my foot resemble an ass's foot?"

Answer: "When the white heron is standing in the snow, its colour is not the same."

Still there was another example given by Dhyana Master Tou-shuai Ts'ung-yueh (1044-1091 A.D.) by three sentences as follows:—

1. To ward off the grass and gaze at wind in order to realize the essence of mind. Where is your essence of the mind now?

2. When you realized the essence of mind, you are free from the bondage of birth and death. If one day your eyes fall down on the ground, at that moment how can you escape the fate of birth and death?"

3. If you understand the cause of birth and death, you will come to know where you should go. But when the great Four-elements are separated, where will you go?

Still there was another example given by Wei-hsia of Ch'ing-yuan in three sentences as follows:—

1. Before I was studying Dhyana doctrine, Mountains were mountains to me, and waters were waters.

2. But I obtained a glimpse into the truth of Dhyana through the instruction of a good teacher, mountains are no longer mountains, nor waters are waters.

3. Later, however, when I have really reached the place of Rest (i.e. have attained enlightenment), mountains are again mountains and waters are again waters.

There are many sayings of the ancient worthies in connection with the Three Barriers. But the above mentioned three examples are very common in the field of Dhyana Buddhism. The emperor Yung-chen of the Ch'ing dynasty had explained the meanings of these Three Barriers very clearly. He said in his introduction to the **Selections from the Dhyana Masters' Sayings** made by his Majesty, "If we could understand the seven feet long body which consisted of Four Elements. If we could sift the very bottom of our inner hindrances without anything to cover it. It is called the First Barrier. After realization of the object of the First Barrier, we will come to know that mountains are still mountains and water is still water. There is nothing which is not identical to my body. There is nothing which is not merged in myself; the noumena and phenomena will

remain unhindered and we shall achieve self-existence. This is called the Second Barrier. It is both the way and the destination, it is both shining and quiet. We should investigate it utilize it. Thus all ignorances and obstacles go away automatically. This is what is called breaking the last Imprisonment-Barrier."

Again he said: "Though we speak about Three Barriers which we have to cross through; in actuality there is not a single barrier to cross over. However, it was explained as such. I therefore also say that it is thus. Henceforth we shall do the spiritual cultivation by non-cultivation; realisation by non-realisation. The wonderful awakening is all pervading light; and it will shine upon the whole universe."

May I say whether a first class student in the field of Dhyana Buddhism could be awakened once and for ever and there will be no gradation in his attaining the enlightenment. But later on, it was a necessity for the Chinese Dhyana Buddhists who promoted the doctrine and applied it to all kinds of people to understand the meaning of the Three Barriers.

The meaning of the Three Barriers has also been made clear in the **Surangama Sutra** in which there was a conversation between Buddha and Ananda about the problems, viz. where is the mind and what is this mind. They discussed the problems where is the mind and what is this mind, which means nothing else than an inquiry on Hwa T'ou (topic for discussion). After hearing Buddha's preachings, Ananda became awakened and the latter realized that the physical body is just like a bubble in the sea, sprung from nothing and born to be destroyed. Ananda, therefore, stood before Buddha and uttered a Gatha of commendation in praise of his master's presence and the interview.

"Oh! would that, arriving at an end of the ignorance and perverse thoughts, which have kept us bound through endless Kalpas, striving through successive Asankheya Kalpas after the Dharma-kaya (the Eternal Body)."

This is a sphere of the mind in a person who has broken up the first barrier on Dhyana cultivation. The Dhyana School emphasises on it because if you are unable to break the first barrier, you are not up to the standard for a discussion on the second or third barrier. If you have broken the first barrier and do not know how to break the second barrier, you will easily become an outsider to Buddhist teaching. If you are able to break the first and the second barriers and do not know how to break the final imprisonment barrier, you will enter the Hinayana Nirvana. If you have ambition to achieve the Buddha's position, you have to break the Three Barriers. One who wants to edit or to study the Dhyana masters' recorded-sayings, he should understand the meanings of the Three Barriers first.

8. The Influence Of Dhyana Buddhism On Confucianism

The long and steady propagation of Buddhism among scholars paved the way for a renaissance under the Sung dynasty (960-1280 A.D.). The common people with characteristic indifference, did not notice how the foreign religion had spread. But a few recognized the superiority of Indian intellect, especially in metaphysics and methodology. But this recognition of the merits of Dhyana Buddhism became an impulse for the scholars of Confucius to rejuvenate Confucianism.

Under the Sung dynasty, Chinese philosophy awoke, refreshed as it were after the long sleep of a thousand years. Buddhism seems to have stirred up the Chinese intellect to respond to new stimuli. It had fed the Chinese and with new food to digest and assimilate its new system. The reasons of it, Dr. D. T. Suzuki has pointed out is a part but not the whole as he says:

"The Confucian verdict that the superior man never talks about miracles, wonders, and supernaturalism is a true expression of Chinese psychology. The Chinese are thoroughly practical. They must have their own way of interpreting the doctrine of enlightenment as applied to

their daily life, and they could not help creating Dhyana as an expression of their most spiritual experience.

He says further: "Chinese minds, ever since the coming of Bodhidharma, worked on the problem of how best to present the doctrine of enlightenment in their native garment cut to suit their modes of feeling and thinking; it was not until after Hui-neng that they satisfactorily solved the problem, and the great task of building up a school to be known thenceforward as Dhyana was accomplished." (See Suzuki, *Essays in Zen Buddhism*, p. 90).

* Dr. Suzuki is quite right in saying that Dhyana Buddhism is a product of Chinese thought. But there is more to be said about the relationships between the Dhyana Buddhism and Confucianism. I shall give my humble opinion as follows:—

1. The Dhyana school believes in the goodness of human nature—just as was taught by our great sage Mencius. Here is a fundamental kinship between Dhyana Buddhism and Confucianism.

2. According to Dhyana doctrine every sentient being possesses Buddha-nature. Mencius taught the doctrine that every man can be a Yao or Shun (the sage-kings of China).

3. The Dhyana doctrine insists that anyone can understand the essence of Buddhism who makes a direct appeal to mind.

Thereafter,* it had come to many upper class people or scholars of Confucianism who had had intimate association with the Dhyana Buddhism. For example, the upper class people like Han Yu, Wang An-shih, Hwang Shan-ko, Chang Chu-chen and Kung T'ing-an etc., and the followers of the Sect of 'Doctrine of the Mind in the Confucian School' like Lu Hsiang-shan, Wang Yang-ming, Yang Tze-hu, Wang Lung-hsi etc., as their teachings show were not opposed to the Dhyana Buddhist doctrine. We shall not discuss them here. Among well-known Buddhist Upasakas, like Chang

Hsian-yin, Ye-liu Ch'-ts'ai, Yuan Chung-lang and P'ang Shao-hsin etc., who were supporting Buddhism, I need not say any more about them. The heads of the state, like the emperor Hung-wu of the Ming dynasty, who was a Buddhist monk at Hwang Chiao Temple and the emperor Chien-wen of the same dynasty, who became a Dhyana master during his whole life and other emperors of the Chinese history such as the emperor Wu Ti of the Liang dynasty and the emperor Yung-chen of the Ch'ing dynasty were the well known Buddhist authorities. I shall not discuss their activities in the field of Buddhism here. I wish to discuss those people who obtained the supreme knowledge, of Dhyana Buddhism through which they had strengthened and enriched the doctrine of Confucianism; and built their own new system called Neo-Confucianism. But at the same time, they utilized the Confucian teachings as a base from which they attacked on Buddhism.

Lee-hao was a well-known writer of essays and was originally a follower of Han Yu. His literary style which was extremely solid and rich, gained wide extension in his age. He received the Chin Shih degree in 789 A.D., and then was appointed as an editor on the Board of History. Afterwards he was sent out as prefect to various provinces. While in Lang-chow of Hunan province, he called on the Dhyana Master Yueh-shan Wei-yen, to learn the doctrine of Dhyana Buddhism which I have already mentioned before. He died somewhere between 841 and 846 A.D.

Not only was Lee-hao's call on Dhyana Master Wei-yen evidence of his interest in Buddhism, but so also was his intimate friendship with Liang Su, author of **Chih Kuan T'ung Li** or **General Principles for Cessation and Contemplation**, which discussed the doctrine of the Tien-tai School of Buddhist religion.

Lee's doctrines are best found in his work **Fu Hsing Shu** or the **Book on Returning to the Nature** in which Dhyana Buddhist influence is particularly evident. In his first part of **Fu Hsing Shu**, he says :

"Why is it that a man can become a Sage? Because a man possesses human nature. How can a man's nature be corrupted? By motions."

Judging from these words, we come to know that Lee hao held the idea of becoming a sage. One who should be free from emotion and return to his original nature. It is quite clear that this doctrine is based on Dhyana Buddhism.

He further says:

"How could the sage be utterly lacking in the emotions? The sage is silently immovable; he reaches his destination without travelling; he is divine without uttering a word; he glows without making any illumination. In his activities, he participates with Heaven and Earth; in his transformations, he harmonizes with the Yin and the Yang. He does possess the emotions, and yet has never had such emotions."

What Lee-hao said has been mentioned above. He is in general agreement with the Sixth Patriarch's teachings, viz. "The formless lies in the formal, and yet is separate from the formal. The absence of thought lies in thought, and yet in it thought is absent."

But Lee-hao looked back to the Confucianist ethics, Chinese culture and agricultural and economical systems of China. He formed the opinion that the Confucianist ethics is the middle path and that the Buddhists who want to cultivate the spiritual fruits have to leave their families not in the middle way. In his conclusion, Lee-hao held that the Buddhist religion is suited to India but not to China, and he was also against those people who eat without work.

As a Neo-confucianist, Lee-hao was willing to accept the Buddhist doctrines. But he remained to the last opposed to Buddhism.

Chou Tun-yi was also a person like Lee-hao, induced by Dhyana Buddhism first and later on went back to the base

of Confucianism. Though Chou Tun-yi himself had not said any word to oppose Buddhism but his pupils had done.

According to the **Book of Grand Union** by Hu Chang-ju of Dhyana Master Chung-feng's branch states: "After the death of Mancius 1,400 years ago he was born as Chou Tun-yi now. He received the transmission of the Lamp of the Dharma from the Dhyana Master Hsiu-ya of He Lin Temple at Pei Ku hills." It is quite clear that Chou Tun-yi belonged to the generation of Dhyana School of Buddhist religion. Later on, the Ch'eng brothers and Chu Hsi etc. received the doctrine of Neo-confucianism from Chou Tun-yi. Chu Hsi again learned the doctrine of cosmology theory of human nature etc. in the Neo-Confucianism from Chang Chin-fu and then he understood it thoroughly. In fact, the doctrines of the Neo-Confucianism and that of the Dhyana School are very similar. But the followers of the Neo-Confucianism do not know the Dhyana doctrine while the Dhyana devotees do not understand the thought of Neo-Confucianism. They therefore opposed each other. In fact, they had not scratched the itchy place. The magistrate Liu Hsin-chao who was a contemporary of Chou Tun-yi, studying Dhyana doctrine under the Dhyana Masters Tung-lin T'sung, Hui-lin Yin and Chih-hai Chuan etc., became enlightened. He wrote a book entitled **Ming Tao Yu Ju Chang** or Chapter on Revelation of the Doctrine of Truth. It states: "The purpose of clarifying and exemplifying the truth is to realize the essence of the mind. What I have awakened is the realization of the essence of the mind....In Buddhist terminology such a man is called the great awakener while in Confucianist terminology such a man is called a man of vision. What is it that they have awakened? It is the realization of the essence of the mind. But the Tao of Confucius transmitted it to Tze-ssu and Tze-ssu transmitted it to Mancius. After Mencius's death, this Tao of Confucius was no more to be transmitted, except a part of literature. What is doctrine of mine is to be obtained and realized by one's own efforts." Unfortunately there was none who followed Liu Hsin-chao's teaching. But Chou

Tun-yi who was followed by Ch'eng brothers and Chu Hsi etc., formed a line of succession of Mencius's doctrine only.

Dhyana Master Wen-li of T'ien-t'ung Temple knew the doctrine of **Yi Ching** or the **Book of Changes** very well. He used to be a companion of those scholars who followed the Neo-Confucianism. One day, Chu Hsi called on him and asked: "What is the meaning of the phrase 'Do not be irreverent'?" Wen-li informed or replied by showing his hands. According to the fictitious historical romances, whenever Chu Hsi appeared at the Imperial Civil Examination, he had a copy of the **Records of Sayings of Dhyana Master Ta-hui Kao** along with him. It shows that Chu Hsi was also keenly interested in the Dhyana Buddhism. Neo-Confucianism began from Ch'eng brothers and Chu Hsi. But Cheng Ming-tao's teachings have a similarity with the doctrine of mind which was established by Lu Chiu-yuan and Wang Yang-ming. Depending upon Neo-confucianism to oppose the Dhyana doctrine of Buddhism were Cheng Yi-chuan and his disciples. Chu Hsi gathered all proposals and formulated a theory from them.

Confucian scholars of modern China like Ma Yi-fu (Founder of Fu Hsin Institute); Hsuing Shih-li (Chief Lecturer of Mien-jan Institute) and Dr. Feng Yu-lan (of National Peking University) were studying the recorded-sayings of Dhyana School to enrich the Neo-Confucianism. In the book of **New Neo-Confucianism**. Dr. Feng always quoted the recorded-sayings of Dhyana Masters to explain his teachings. Dr. Feng listed five important points of the Dhyana School as such: (1) the First Principle is inexpressible; (2) spiritual cultivation cannot be done; (3) in the last resort nothing is gained; (4) there is nothing very much in Hwang-po's Buddhism, (5) carrying water and chopping wood represent the mysterious Truth in all respects. About the first point, Dr. Feng has merely quoted many sayings of Lin-chi, Yin-man, Nan-chuan, Pai-chang, Fa-yen, Tsao-shan, Yueh-shan Ma-tsu, Hwang-lung etc., like 'water flowing'. But he could not explain why 'there is no-

thing very much in Hwang-po's Buddhism.' If the Gatha of Upasaka P'ang, 'carrying water and chopping wood' represented 'the mysterious Truth' could be explained as an idea about divinity. It could also mean a man entering to laity from sainthood. But in his another book **A New Treatise on the Nature of Man**, Dr. Feng in a critical remark said, 'It is better for the people to develop human relationships for the cultivation of self, regulate the family, carry on good government of the state, and pacify the world than to follow Buddhist religion in which you have to come out of family, to learn Silas and rules, to enter the mountains to do meditation.' It seems to me that Dr. Feng is still holding the view of Neo-Confucianist. If there is nothing wrong in saying 'carrying water and chopping wood' what is wrong with the Buddhists who come out of family and enter the mountains? If there is nothing in entering the vocation of teaching in the school and working in the government, then what is wrong with the Buddhists who receive the Buddhist commandments and practice meditation? Dhyana Master Ta-hui Kao gave instructions to Liu Tun-chi by saying, "This thing is just like a sun in the blue sky, it is as clean and brilliantly white; it is neither moved nor remains unmoved, it neither increase nor decreases. The very man who meets with opportunities and a coincidences in everyday affairs, he can realize that this thing (truth of Dhyana) reveals itself in everything and everywhere. The difficulty is you are unable to understand it but it is there and will remain for ever. In olden days, Li Wen-li, who was once appointed as Tu-wei (a title of the 6th and 7th orders of nobility) was practising meditation rolling in riches and honours and yet became enlightened. Yang Wen Kung was a literateur; but he could learn the truth of Dhyana; After being acquainted with the truth of Dhyana, Chang Wu-chen was doing the work as the Transport Commissioner. It was ever so? None had to leave their families, or their services or go to the demon's caves to raise violent thoughts to get enlightenment?" Who says that the Dhyana School asked the people to leave society and make hills their homes? Those who propagate Confu-

cianism and refute the Dhyana Buddhism simply hold a partial view only.

The Buddhist texts say that one day, Dhyana Master San-feng observed, with a sigh, "The matters in the Dhyana Sect I am able to understand and speak. But there is one thing, it is that I am unable to face the problem of birth and death." He then gave up all worldly affairs and devoted his time on the problem of the truth of Dhyana and after a few years of inquiry he became enlightened. We therefore, come to know that the Neo-Confucianists of the Sung dynasty got the idea from the Dhyana Masters' recorded-sayings. But their spiritual achievement was the same as that of San-feng i.e. understanding the book knowledge before enlightenment. Even if they had San-feng's achievement of enlightenment, their achievements were just breaking the first barrier of Dhyana Buddhism.

However, the Dhyana Buddhism has induced the Chinese Confucianists of the Sung and the Ming dynasties to go back to the base of Confucianism and build their own systems. When they found a gigantic system in Dhyana Buddhism they soon conceived the idea that they too must have a cosmology, a theory of human nature, an attitude towards human life, family and government. Some problems they were able to unravel by re-interpreting the ancient classics. But other mysteries could be solved by original inquiry only.



CHAPTER VII

CONCLUSION

I have finished my writing on the subject on Dhyana Buddhism in China here. Buddhism is like a treasury-hall, and the ten schools of Chinese Mahayana Buddhism are like the ten gates, each gate leading to the centre of treasury. As I am a devotee of Dhyana Buddhism, I have discussed the very topic. I do not mean that the Dhyana School is better than the other schools.

Though I have completed this small book, I think I deserve to have twenty blows, ten for my talking about Dhyana and the other ten for my writing its history. As I am a student of history, I can perceive Dhyana in its historical setting, but not Dhyana itself. I have no testimonial of achievement in the field of Dhyana. This is just like a teacher who undertakes to talk of religion from mere books on religion. It is not different from the case of a man who undertakes to describe the Nationalist China as a great country seeing a map of the country. A qualified teacher should have both religious knowledge and spiritual experience. These are the two eyes of Dhyana. I have only one eye, and it is partially blind. I know myself well. I confess that I am writing this book without previous spiritual achievement.

I remember that Dr. Hu-shih, formerly Chancellor of the National Peking University and at present President of Academia Sinica of the Republic of China, has written a short article entitled "The Development of Ch'an Buddhism in China." Dr. Hu Shih writes out some historical facts about the Dhyana School in China only, but he does not recognize that Dhyana has its own life independent of history. It may be due to the fact that Dr. Hu Shih has no spiritual experience in Dhyana at all. And as such how can he recognize the truth of Dhyana which has its own

life? In other words, the truth of Dhyana is not explainable by mere intellectual analysis. If we discuss Dhyana more and more we shall be farther and farther away from the point. That is why I was just telling you that I deserve to have twenty blows for writing this book. I shall bring "my tongue to hang on the wall" (sayings of Dhyana Master Te-shan) and shall have to act as Subhuti, the honoured one, to go to the rock-cave for meditation now.

Subhuti, the honoured one was meditating in the rock-cave, while all gods of heavens were praising and lamenting for him by throwing flowers down to the ground.

Subhuti, the honoured one said: "Who are praising and lamenting for me in the sky by throwing heavenly flowers."

Lord Sakra said: "I am Sakra, the Lord (of thirty-three heavens)."

Subhuti, the honoured one said: "Why you are praising and lamenting for me?"

Lord Sakra said: "I respect you, the honoured one, who dare preach the doctrine of the Prajnaparamita so well."

Subhuti the honoured one said: "I do not preach a single word of the doctrine of Prajnaparamita. Why are you praising and lamenting?"

Lord Sakra said: "You preach nothing, and I hear nothing; the non-preaching and the non-hearing are the true doctrines of the Prajnaparamita."

Judging from the above said Kun-an, we shall come to know that it is better to remain silent than discuss the Dhyana Doctrine. "Silence speaks a million words, and a million words express nothing but silence." If anything could be said, it is second-hand knowledge. "Dhyana is known by Dhyana itself; Dhyana will be revealed by Dhyana itself." Even a person like Subhuti, who does not preach a single word of the doctrine of the Prajnaparamita, is still considered far removed from the realization of the

Dhyana truth. Don't you read a Gatha about this very Kun-an written by Hsueh-t'ou? It runs:

*"Clouds are freezing after rain, and dawn is breaking;
Green shades obscured several rocky summits which look as
much as painting;*

*Khon-sen (Subhuti) who does not understand the significance
of sitting in the rock caves;*

*It therefore has caused the heavenly flowers to move down to
the earth."*

I sincerely hope that the students of Dhyana Buddhism have to combine efforts to do spiritual practice and find out the final solution of what were our original faces before we were born. If we realize it, we are the actors or creators of the history of Dhyana Buddhism and not mere readers of history.

May the World Honoured One bless you.

May all people and all the sentient being attain Buddhahood.

曹溪慧能

荷澤神會—磁州智如—荆南惟忠（一名南印）—遂州道圓—圭峯宗密（後為密教宗七祖）

青原行思—石頭希遷

藥山惟儼—雲巖曇晟—洞山良价

曹洞宗

天皇道悟—龍潭崇信—德山宣鑒—雪峯義存—雲門文偃—雲門宗

玄沙師備—羅漢桂琛—法眼文益—法眼宗

南嶽懷讓—馬祖道一—百丈懷海—黃檗希運—臨濟義玄

臨濟宗

潞山靈祐—仰山慧寂

潞仰宗

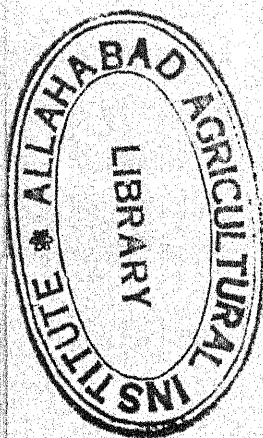
六祖以下主要法系圖

興化存獎—南院慧顒

風穴延沼—首山省念—汾陽善昭—慈明楚圓

楊岐方會—楊岐派

黃龍慧南—黃龍派



A genealogical tree showing the direct descendants of the Sixth Patriarch Hui-Neng.

